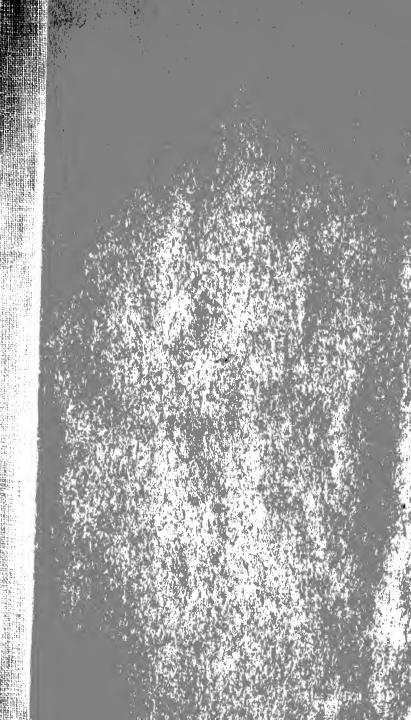


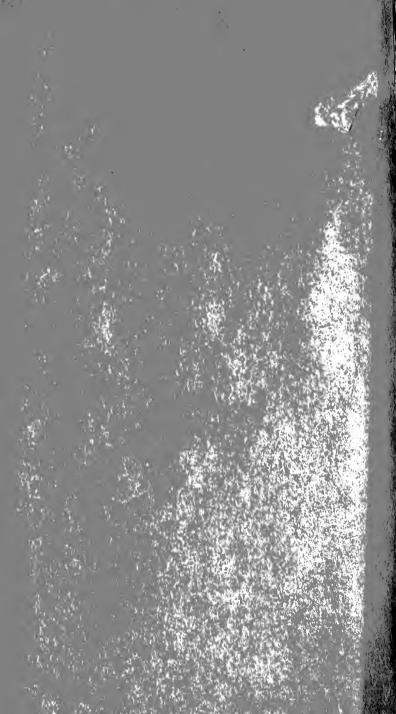
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RUINS:

OR

A SURVEY

OF THE

REVOLUTIONS

OF

EMPIRES

By M. VOLNEY,

One of the Deputies of the National Affembly of 1789, and Author of Travels into Syria and Egypt.

TRANSLATED FROM THE FRENCH.

I will dwell in folitude amidst the ruins of cities: I will enquire of the monuments of antiquity what was the wisdom of somer ages: I will ask the ashes of legislators what causes have eracted and overthrown empires; what are the principles of national prosperity and missortune; what the maxims upon which the peace of society and the happiness of man ought to be founded. Ch. in page 24.

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PREFACE. Y928R

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THA plan of this publication was formed nearly the years 100; and allusions to it may be seen in the Presace to Travels in Syria and Egypt, as well as it the end of that work, published i 1787, The performance was in some forwariness who the events of 1788 in France interrupted it. Perfuaded that a developement of the theory of political truth could not sufficiently acquit a itizen of his debt to fociety, the autor wisherto add practice; and that particularly at a tim when a single arm was of consequence in the asence of the general . cause. The same desire of ublic benefit which induced fim to suspend his work, has since engaged sim to resume it; and though it may not posses the same merit as if it had appeared under the creumstances that rave rife to it, yet It imagins that at a time when new paffion are buring forth, passions that must frommunicate their Elivity to the religious opinions ofmen, it is importance to dissemindie such moral truths are calculated to operate as a

he has endeavoured to give to these truths, hitherto treated as abstract, a form likely to gain them a reception. It was found impossible not to shock the violent prejudices of some readers, but the work, so far from being the fuit of a disorderly and perturbed spirit, has been dictated by a sincere lover of order and hunanity.

After reading this performance it will be asked, how it was possible, it 1784, to have had an idea of what did not take place till the year 1790. The solution is simpe: in the original plan, the legislator was a stitious and hypothetical being: in the present, the author has substituted an existing legislater; and the reality has only made it subject additionally

interesting.

INVOCATION.

SOLITARY ruins, facred tombs, ye mouldering and filent walls, all hail! To you I addrefs my Invocation. While the vulgar farink from your aspect with secret terror, my heart finds in the contemplation a thousand delicious fentiments, a thousand admirable recollections. Pregnant, I may truly call you, with meful lesions, with pathetic and irresistible advice to the man who knows how to confult you. A while ago the whole world bowed the neck in filence before the tyrants that oppressed it: and yet in that hopeless moment, you already proclaimed the truths that tyrants hold in abhorrence: mixing the dust of the proudest kings with that of the meanest flaves, you called upon us to contemplate this example of LQUALITY. From your caverns, whither the mu'ing and anxious love of LIBER EY led me. I faw escape its venerable shade, and with unexpected felicity direct its flight and marshal iny steps the way to reprint of France.

Tombs, what virtues and potency do you exhibit! Tyrants tremble at your aspect; you poison with secret alarm their impious pleafures; they turn from you with impatience, and, coward like, endeavour to forget you amid the sumptuousness of their palaces. It is you that bring home the rod of justice to the powerful oppressor; it is you that wrest the ill-gotten gold from the merciless extortioner, and avenge the cause of him that has none to help; you compensate the narrow enjoyments of the poor, by dashing with care the goblets of the rich; to the unfortunate you offer a last and inviolable affylum; in fine, you give to the foul that just equilibrium of strength and tenderness which constitutes the wisdom of the fage and the science of life. The wife man looks towards you, and fcorns to amass vain grandeur and useless riches with which he must foon part: you check his lawless slights, without difarming his adventure and his courage; he feels the necessity of passing through the period assigned him, and he gives employment to his hours, and makes use of the goods that fortune has assigned him. Thus do you reign in the wild sallies of cupidity, calm the fever of tumultuous enjoyment, free the mind from the anarchy of the passions, and raise it above the e little interests which torment the mass of We afceed the eminence you afford us, and, viewing with one glance the limits of nations and the fucceifion of ages, are

incapable of any affections but fuch as are fublime, and entertain no ideas but those of virtue and glory. Alas! when this uncertain dream of life shall be over, what then will avail all our bufy passions, unless they have left behind them the footsteps of utility.

Ye ruins, I will return once more to attend your lessons! I will resume my place in the midst of your wide spreading solitude. I will leave the tragic scene of the passions, will love my species rather from recollection than actual furvey, will employ my activity in promoting their happiness, and compose my own happiness of the pleasing remembrance that I have hastened theirs.



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RUINS:

OR

A SURVEY OF THE REVOLUTION

OF EMPIRES.

CHAP. I.

THE TOUR.

In the eleventh year of the reign of Abd-ul-Hamid, fon of Ahmed, emperor of the Turks; when the Nogaian Tartars were driven from the Crimea, and a Musfulman prince, of the blood of Gengis Khan, became the vasfal and guard of a woman, a Christian, and a queen;*

B

^{*} Eleventh year of Abd-ul-Hâmid. That is, 1704 of the Christian æra, and 1198 of the Hegira. The emigration of the Tartars took place in March, immediately on the manifesto of the empress declaring the Crimea to be incorporated with Rusha. A Musfulmar prince of the name of Gengis Khan. It was Châhin Gueral. Gengis Khan was borne and served by the kings whom he conquered: Châlán, on the contrary, after folling his country for a pension of eighty thousand roubles, accepted the commission of captain of guards to Catherine II. He afterwards returned home, and according to custom, was strangled by the Turks.

d in the empire of the Ottomans, I journerfed the provinces which formerly and Jugdoms of Egypt and of Syria.

We recting all my attention to what concerns happiness of mankind in a state of society, entered cities, and studied the manners of their inhabitants; I gained admission into palaces and chesped the carries of their

laces, and observed the conduct of those who govern; I wandered over the country and examined the condition of the peafants; and no where perceiving ought but robbery and devastation, tyranny and wretchedness, my heart was oppressed with forrow and indignation.

Every day I found in my route fields abandoned by the plough, villages deferted, and cities in ruins. Frequently I met with antique monuments; wrecks of temples, palaces, and fortifications; pillars, aqueducts, sepulchres. By these objects my thoughts were directed to past ages, and my mind absorbed in serious

and profound meditation.

Arrived at Hamfa on the borders of the Orontes, and being at no great distance from the city of Palmyra, fituated in the defert, I refolved to examine for myfelf its boafted monuments. After three days travel in barren solitude, and having passed through a valley filled with grottoes and tombs, my eyes were fuddenly struck, on leaving this valley and entering a plain, with a most astonishing scene of It consisted of a countless multitude of superb columns standing creek, and which, like the avenues of our parks, extended in regular files farther than the eye could reach.

Among these columns magnificent edifices were observable, some entire, others in a state half demolished. The ground was covered on all sides with fragments of similar buildings, cornices, capitals, shafts, entablatures, and pilastures, all constructed of a marble of admirable whiteness and exquisite workmanship. After a walk of three quarters of an hour along these ruins, I entered the inclosure of a vast edifice which had formerly been a temple dedicated to the sun; and I accepted the hospitality of some poor Arabian peasants, who had established their huts in the very area of the temple. Here I resolved for some days to remain, that I might contemplate, at leisure, the beauty of so many stupendous works.

Every day I vifited fome of the monuments which covered the plain; and one evening that, my mind lost in reslection, I had advanced as far as the Valley of Sepulchres, I afcended the heights that bound it, and from which the eye commands at once the whole of the ruins and the immensity of the desert The fun had just funk below the horizon; a ftreak of red fill marked the place of his descent, behind the distant mountains of Syria: the full moon appearing with brightness upon a ground of deep blue, rose in the cast from the smooth banks of the Euphrates: the sky was unclouded; the air calm and serene; the expiring light of day served to foften the horror of approaching darkness; the refreshing breeze of the night gracefully relieved the intolerable fultriness of the day

that had preceded it; the shepherds had led the camels to their stalls; the grey firmament bounded the filent landscape; through the whole defert every thing was marked with stillness, undisturbed but by the mournful cries of the bird of night, and of some chacals* The dusk increased, and already I could distinguish nothing more than the pale phantoms of walls and columns....The folitariness of the fituation, the ferenity of evening, and the grandeur of the scene, impressed my mind with religious thoughtfulness. The view of an illustrious city deserted, the remembrance of past times, their comparison with the present state of things, all combined to raise my heart to a strain of sublime meditations. I sat down on the base of a column; and there, my elbow on my knee, and my head resting on my hand, fometimes turning my eyes towards the defert; and fometimes fixing them on the ruins, I fell into a profound reverie.

CHAP. II.

MEDITATIONS.

TERE, faid I to myfelf, an opulent city once flourished; this was the feat of a powerful empire. Yes, these places, now so desert, a living multitude formerly animated, and an

^{*} An animal confiderably like the fox, but less cunning, and of a frightful aspect: It lives upon dead bodies, and rocks and ruins are the places of its habitation.

active crowd circulated in the streets which at present are so solitary. Within those walls, where a mournful filence reigns, the noise of the arts and the shouts of joy and festivity continually refounded. These heaps of marble formed regular palaces, these prostrate pillars were the majestic ornaments of temples, these ruinous galleries present the outlines of public places. There a numerous people afsembled for the respectable duties of its worship, or the anxious cares of its subsistence; there industry, the fruitful inventor of fources of enjoyment, collected together the riches of every climate, and the purple of Tyre was exchanged for the precious thread of Serica; the fost drives of Cassimere for the sumotuous carpets of Lydia; the amber of the Baltie for the pearls and perfumes of Arabia; the gold of Ophir for the pewter of Thule *

^{*} The precious thread of Series. That is the filk originally derived from the mountainous country where the great, wall terminates; and which appears to have been the cradle of the Chinese Empire. . . . The tiffues of Coffiners. The flowls which Uzekiel feems to have described under the appellation of Choud-choud. . . The Gold of Ophir. This country, which was one of the twelve Arab cantons, and which has so much and so unsuccessfully been fought for by the antiquaries, has left however some trace of itself in Ofor, in the province. of Oman; upon the Persian Gulph, neighbouring on one fide to the Sabeans, who are celebrated by whato for their plenty of gold, and on the other to Auki or Hevila where the Pearl fishery was carried on. See the 27th chapter of Ezekiel, which gives a very curious and extensive picture of the commerce of Asia at that period.

And now a mournful skeleton is all that subsists of this opulent city, and nothing remains of its powerful government but a vain and obscure remembrance! To the tumultuous throng which crouded under these porticos, the solitude of death has succeeded. The silence of the tomb is substituted for the hum of public places. The opulence of a commercial city is changed into hideous poverty. The palaces of kings are become the receptacle of deer, and unclean reptiles inhabit the sanctuary of the Gods. . . . What glory is here eclipsed, and how many labours are annihilated! Thus perish the works of men, and thus do nations and empires vanish away!

The history of past times strongly presented itself to my thoughts. I called to mind those distant ages when twenty celebrated nations inhabited the country around me. I pictured to myself the Assyrian on the banks of the Tygris, the Chaldean on those of the Euphrates, the Persian whose power extended from the Indus to the Mediterranean. I enumerated the kingdoms of Damascus and Idumea; of Jerusalem and Samaria; and the warlike states of the Philistines; and the commercial republics of Phænicia. This Syria, said I to myself, now almost depopulated, then contained a hundred slourishing cities, and abounded with towns, villages, and hamlets.*

^{*} This Sprine contained a hundred flourishing cities. According to Josephus and Strabo, there were in Syria twelve millions of fouls; and the traces that remain of culture and habitation confirm the calculation.

Every where one might have feen cultivated fields, frequented roads, and crowded habitations. Ah! what are become of those ages of abundance and of life? What are become of fo many productions of the hand of man? Where are those ramparts of Ninevell, those walls of Babylon, those palaces of Persopolis, those temples of Balbec and of Jerusalem? Where are those fleets of Tyre, those dockyards of Arad, those work-shops of Sidon, and that multitude of mariners, pilots, merchants, and foldiers? Where those husbandmen, those harvests, that picture of animated nature of which the earth feemed proud? Alas! I have traversed this desolate country, I have visited the places that were the theatre of fo much fplendour, and I have beheld nothing but folitude and defertion! I looked for those ancient people and their works, and all'I could find was a faint trace, like to what the foot of a paffenger leaves on the fand. The temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed, and the earth stript of inhabitants, seems a dreary burying-place.... Great God! from whence proceed fuch melancholy revolutions? For what cause is the fortune of those countries so flrikingly changed? Why are fo many cities destroyed? Why is not that ancient population re-produced and perpetuated?

Thus absorbed in contemplation, new ideas continually presented themselves to my thoughts. Every thing, continued I, misleads my judgment, and fills my heart with trou-

ble and uncertainty. When these countries enjoyed what constitutes the glory and felicity of mankind, they were an unbelieving people who inhabited them: it was the Phænician, offering human facrafices to Moloch, who brought together within his walls the riches of every climate; it was the Chaldean, proftrating himself before a ferpent*, who subjugated opulent cities, and laid waste the palaces of kings and the temples of the Gods; it was the Persian, the worshipper of fire; who collected the tributes of a hundred nations; they were the inhabitants of this very city, adorers of the fun and flars, who erected fo many monuments of affluence and luxury. Numerous flocks, fertile fields, abundant barvests, every thing that should have been the reward of piety, was in the hands of idolaters: and now that a believing and holy people occupy the countries, nothing is to be feen but foliende and sterility. The earth under these bleffed hands produces only briars and wormwood. Man fows in anguish, and reaps vexation and cares; war Jamine, and pestilence, affault him in turn. Wet, are not these the children of the prophets? This Christian, this Musfulman, this Jew, are they not the elect of heaven, loaded with gifts and miracles? Why then is this race, beloved of the Divinity, deprived of the favours which were formerly showered upon the Heathen? Why do these lands, confecrated by the blood of the martyrs, no lenger boast their former temperature and

The dragon Del.'.

fertility? Why have those favours been banished as it were, and transferred for so many ages to other nations and different climes?

And here pursuing the course of vicissitudes which have in turn transmitted the sceptre of the world to people so various in manners and religion, from those of ancient Asia down to the more recent ones of Europe, my native country designated by this name, was awakened in my mind, and turning my eyes towards it, all my thoughts fixed upon the situation in which I had left it*.

I recollected its fields fo richly cultivated, its roads fo admirably executed, its towns inhabited by an immense multitude, its ships fcattered over every ocean, its ports filled with the produce of either India; and comparing the activity of its commerce, the extent of its navigation, the magnificence of its buildings, the arts and industry of its inhabitants, with all that Egypt and Syria could formerly boalt of a similar nature, I pleased myself with the idea that I had found in modern Europe the past splender of Asia: but the charm of my reverie was presently dissolved by the last step in the comparison. Reslecting that if the places before me had once exhibited this animated picture: who, faid I to myself, can affure me that their present desolation will not one day he the lot of our own country? Who knows but that hereafter fome traveller like, myself will fit down upon the banks of the Scine, the Thames, or the Zuyder fea, where

^{*} In the year 1782, at the close of the American war.

now, in the tumult of enjoyment, the heart and the eyes are too flow to take in the multitude of fensations; who knows but he will fit down solitary amid filent ruins, and weep a people inumed, and their greatness changed

into an empty name?

The idea brought tears into my eyes; and covering my head with the flap of my garment, I gave myfelf up to the most gloomy meditations on human affairs. Unhappy man! laid I in my grief; a blind fatality plays with thy destiny?* a fatal necessity rules by chance the lot of mortals! But no: they are the decrees of celestial justice that are accomplishing! A mysterious God exercises his incomprehensible judgments! he has doubtless pronounced a secret malediction against the earth: he has struck with a curse the present race of men, in revenge of past generations. Oh! who shall dare to fathout the depths of the Divinity?

And I remained immoveable, plunged in

profound melancholy.

CHAP. III.

THE APPARITION.

IN the mean time a noise struck my ear, like to the agitation of a slowing robe, and the

^{*} A blind fatality. This is the universal and rooted prejudice of the East. "It was written," is there the answer to every thing. Hence result an unconcern and apathy, the most powerful impediments to instruction and civilization.

flow steps of a foot upon the dry and rustling grass. Alarmed, I drew my mantle from my head; and casting round me a timid glance, studdenly, by the obscure light of the moon, through the pillars and ruins of a temple, I thought I saw, at my left, a pale apparition, enveloped in an immense drapery, similar to what spectres are painted when isluing out of the tombs; I shuddered; and while, in this troubled state, was hesitating whether to sly, or ascertain the reality of the vision, a hollow voice, in grave and solemn accents, thus addressed me:

How long will man importune the heavens with unjust complaint? How long with vain clamours, will he accuse Fate as the author of his calamities? Will he then never open his eyes to the light, and his heart to the infinuations of truth and reason? This truth every where presents itself in radiant brightness; and he does not fee it! The voice of reason strikes his ear; and he does not hear it! Unjust man! if you can for a moment suspend the delusion which fascinates your senses; if your heart be capable of comprehending the language of are gumentation, interrogate these rains! read the leffons which they present to you!... And you, facred temples, venerable tombs! walls once glorious! the witnesses of twenty disserent ages appear in the cause of nature herself! come to the tribunal of found understanding, to bear testimony against an unjust accusation, to confound the declamations of falle wildow or hypocritical piety, and avenge the heav

and the earth of man who calumniates them.

What is this blind fatality, that, without order or laws, sports with the lot of mortals? What this unjust necessity which confounds the issue of actions, be they those of prudence or those of folly? In what consist the maledictions of heaven denounced against these countries? Where is the divine curse that perpetuates this scene of desolation? Monuments of past ages! say, have the heavens changed their laws, and the earth its course? Has the an extinguished his fires in the region of pace? Do the feas no longer fend forth clouds? Are the rain and the dew fixed in the air? Do the mountains retain their springs? Are the streams dried up? and do the plants no more bear fruit and feed? Answer, race of falsehood and iniquity, has God troubled the primitive and invariable order which he himself assigned to nature? Has heaven denied to the earth, and the earth to its inhabitants, the bleffings that were formerly difpensed? If the creation has remained the same, if its fources and its instruments are exactly what once they were, wherefore should not the prefent racehave every thing within their reach that their ancestors enjoyed? Falsely do you accuse Fate and the Divinity: injuriously do refer to God the cause of your evils. Tell me, perverse and hypocritical race, if these places are defolate, if powerful cines are reduced to solitude, is it he that has occasioned the ruin? Is it his hand that has thrown down there walls, sapped there temples, mutilated these pillars? or is it the hand of man? Is it the arm of God that has introduced the fword into the city and fet fire to the country, murdered the people, burned the harvests, rooted up the trees, and ravaged the pastures? or is it the arm of man? And when, after this devastation, famine has started up, is it the vengeance of God that has fent it, or the mad fury of mortals? When, during the famine, the people are fed with unwholefome provision, and pestilence ensues, is it inslicted by the anger of heaven, or brought about by human imprudence? When war, famine, and pestilence united have fwept away the inhabitants and the land has become a defert, is it God who has depopulated it? Is it his rapacity that plunders the labourer, ravages the productive fields, and lays wafte the country; or the rapacity of those who govern? Is it his pride that creates murderous wars, or the pride of kings and their ministers? Is it the venality of his decisions that overthrows the fortune of families, or the venality of the organs of the laws? Are they his passions that, under a thousand forms, torment individuals and nations; or the passions of human beings? And if in the anguish of their misfortunes they perceive nor the remedies, is it the ignorance of God that is in fault, or their own ignorance? Cease, then, to accuse the decrees of Fate or the judgments of Heaven! It God is good, will he be the author of your punishment? If he is just, will he be

the accomplice of your crimes? No, no, the caprice of which man complains is not the caprice of destiny: the darkness that misleads his reason is not the darkness of God; the source of his calamities is not in the distant heavens, but near to him upon the earth: it is not concealed in the bosom of the Divinity; it resides in himself, man bears it in his heart.

You murmur, and fay: Why have an unbelieving people enjoyed the bleffings of heaven and of the earth? Why is a holy and chosen race less fortunate than impious generations? Deluded man! where is the contradiction at which you take offence? Where the inconfiftency in which you suppose the justice of God to be involved? Take the balance of bleffings. and calamities, of causes and effects, and tell me-when those insidels observed the laws ofthe earth and the heavens, when they regulated their intelligent labours by the order of the feafons and the course of the stars, ought God to have troubled the equilibrium of the world to defeat their prudence? When they cultivated with care and toil the face of the country around you, ought he to have turned alide the rain, to have withheld the fertilizing dews, and caused thorns to spring up? When, to render this parched and barren foil productive, their industry constructed aqueducts, dug canals, and brought the distant waters across the deferts, ought he to have blighted the harvests which art had created; to have defolated a country that had been peopled in peace:

to have demolished the towns which labour had caused to flourish; in fine, to have deranged and confounded the order established by the wisdom of man? And what is this infidelity which founded empires by prudence, defended them by courage, and strengthened them by justice; which raised magnificent cities, formed vast ports, drained pestilential marshes, covered the fea with ships, the earth with inhabitants, and like the creative spirit, diffused life and motion through the world. If such is impiety, what is true belief? Does holiness confift in destruction? Is then the God that peoples the air with birds, the earth with animals, and the water with reptiles: the God that animates univerfal nature, a God that delights in ruins and sepulchres? Does he ask devastation for homage, and conflagration for facrifice? Would he have groans for hymns, murderers to worship him, and a desert and ravished world for his temple? Yet such, boly and faithful generation, are your works! Thefe are the fruits of your picty! You have maffacred the people, reduced cities to ashes, destroyed all trace of cultivation, made the earth a folitude, and you demand the reward of your labours! Miracles are not too much for your advantage! For you the peafants that you have murdered should be revived; the walls you have thrown down should rife again; the harvests you have ravaged should flowith; the conduits you have broken down should be renewed; the laws of heaven pod earth, those

laws which God has established for the display of his greatness and his magnificence, those laws anterior to all revelations and to all prophets, those laws which passion cannot alter, and ignorance, cannot peryert, should be fuperfeded. Passion knows them not; ignorance which observes no cause and predicts no esset, has said in the soolishness of her heart: " Eve-" ry thing comes from chance; a blind fatal-" ity distributes good and evil upon the earth; "fuccess is not to the prudent nor felicity to the wife." Or else, affuming the language of hypocrify, she has said: "Every thing comes from God; and it is his sovereign pleafure to deceive the fage and to con-"found the judicious." And the has contemplated the imaginary fcene with complacency. "Good!" fhe has exclaimed. "I then am "as well endowed as the science that despifes me! The cold prudence which evermore " haunts and torments me, I will render use-" less by a lucky intervention of Providence." Cupidity has joined the chorus. "I too will "oppress the weak; I will wring from him the fruits of his labour: for such is the de-" cree of heaven, such the omnipotent will " of fate." For myfelf, I fwear by all laws human and divine, by the laws of the human heart, that the hypocrite and the deceiver that be themselves deceived; the unjust man shall perish in his rapacity, and the tyrant in his usurpasion: the sun shall change its course, before folly hall prevail over wisdom and

fcience, before stupidity shall surpass prudence in the delicate art of procuring to man his true enjoyments, and of building his happiness upon a folid foundation.

CHAP. IV.

THE HEMISPHERE.

HUS spoke the apparition. Astonished at his discourse, and my heart agitated by a diversity of reflections, I was for some time At length, affuming the courage to fpeak, I thus addressed him: Ogenius of tombs and ruins! your fudden appearance and your feverity have thrown my fenses into diforder, but the justness of your reasoning restores confidence to my foul. Pardon my ignorance. Alas! if man is blind, can that which conftitutes his torment be also his crime? I was unable to diffinguish the voice of reason; but the moment it was known to me, I gave it welcome. Oh! if you can read my heart, you know how defirous it is of truth, and with what ardour it feeks it; you know that it is in this pursuit I am now found in these remote places. Alas! I have wandered on the earth, I have visited cities and countries; and perceiving every where mifery and defolation, the fentiment of the evils by which my fellow creat tures are tormented has deeply afflicted my mind! I have faid to myself with a figh: Is

man, then, created to be the victim of pain and anguish? And I have meditated upon human evils, that I might find out their remedy. I have faid, I will separate myself from corrupt focieties; I will remove far from palaces where the foul is depraved by fatiety, and from cottages where it is humbled by mifery. I will dwell in solitude amidst the ruins of cities: I will enquire of the monuments of antiquity what was the wisdom of former ages: in the very bosom of sepulchres I will invoke the spirit that formerly in Asia gave splendour to states and glory to their people: I will enquire of the ashes of legislators what causes have erected and overthrown empires; what are the principles of national prosperity and misfortune; what the maxims upon which the peace of fociety and the happiness of manought to be founded.

I stopped; and casting down my eyes, I waited the reply of the Genius. Peace and happiness, said he, descend upon him who practises justice! Young man, since your heart tearches after truth with sincerity; since you can distinguish her form through the mist of prejudices which blind the eyes, your enquiry shall not be vain: I will display to your view this truth of which you are in pursuit; I will shew to your reason the knowledge which you desire; I will reveal to you the wisdom of the tombs, and the science of ages—Then approaching me, and placing his hand upon my head, Rise, mortal, said he, and disengage

yourself from that corporeal frame with which you are incumbered....Instantly, penetrated as with a celestial flame, the ties that fix us to the earth feemed to be loofened; and lifted by the wing of the Genius I felt myfelf like a light vapour conveyed in the uppermost region. There, from above the atmosphere, looking down towards the earth I had quitted, I beheld a fcene entirely new. Under my feet, floating in empty space, a globe similar to that of the moon, but smaller, and less luminous, presented to me one of its faces*; and this face had the appearance of a disk variegated with fpots, some of them white and nebulous, others brown, green, and grey; and while I exerted my powers in difcerning and discriminating these spots-Disciple of truth, faid the Genius to me, have you any recollection of this spectacle? O Genius, I replied, if I did not perceive the moon in a different part of the heavens, I should suppose the orb below me to be that planet; for its appearance resembles perfectly the moon viewed through a telescope at the time of an eclipse; one might be apt to think the variegated spots to be feas and continents.

Yes, faid he to me, they are the feas and continents of the very hemisphere you inhabit.

What, exclaimed I, is that the earth that is inhabited by human beings?

^{*} See plate I. representing half the terrestrial globe.

It is, replied he. That brown space which occupies irregularly a considerable portion of the disk, and nearly surrounds it on all sides, is what you call the main ocean, which, from the south pole advancing towards the equator, first forms the great gulf of Africa and India, then stretches to the east across the Malay Islands, as far as the confines of the Tartary, while at the west it incloses the continents of Africa and of Europe, reaching to the north of Asia.

Under our feet, that peninfula of a fquare figure is the defert country of Arabia, and on the left you perceive that great continent, scarcely less barren in its interior parts, and only verdant as it approaches the fea, the inhabitants of which are distinguished by a sable complexion.* To the north, and on the other fide of an irregular and narrow fea, t are the tracts of Europe, rich in fertile meadows and in all the luxuriance of cultivation. To the right from the Caspian, the extended rugged furface and fnow-topt hills of Tartary. In bringing back the eye again to the fpot over which we are elevated, you fee a large white space, the melancholy and uniform defert of Cobi, cutting off the empire of China from the rest of the world. China itself is that furrowed furface which feems by a fudden obliquity to escape from the view. Farther on, these vast tongues of land and scattered points,

^{*} Africa.

are the peninfula, and islands of the Malayans, the unfortunate proprietors of aromatics and perfumes. Still nearer you observe a triangle which projects strongly into the sea, and is the too famous peninfula of India.* You see the crooked windings of the Ganges, the ambitious mountains of Thibet, the fortunate valley of Gassimere, (12) the discouraging deserts of Persia, the banks of the Euphrates and the Tigris, the rough bed of the Jourdan, (4) and the mouths of the solitary Nile. (See the plate).

O Genius, said I, interrupting him, the or-

O Genius, faid I, interrupting him, the organ of a mortal would in vain attempt to diftinguish objects at so great a distance. Immediately he touched my eyes, and they became more piercing than those of the eagle; notwithstanding which, rivers appeared to me no more than meandering ribbons, ridges of mountains irregular furrows, and great cities a nest of boxes varied among themselves like the

squares in a chess board.

The Genius proceeded to point out the different objects to me with his finger, and to develope them as he proceeded. These heaps of ruins, said he, that you observe in this narrow valley, laved by the Nile, are all that remain of the opulent cities that gave lustre to

^{*} The too famous peninfula of India. Of what real good has been the commerce of India to the mass of the people? On the contrary, how great the evil occasioned by the superstition of this country having been added to the general superstition?

the ancient kingdom of Ethiopia*. Here is the monument of its fplendid metropolis, Thebes with its hundred palaces†, the proge-

- * Ancient kingdom of Ethiopia. In the next volume of the Encyclopedia will appear a memoir respecting the chronology of the twelve ages anterior to the passing of Xerxes into Greece, in which I conceive myself to have proved, that Upper Egypt formerly composed a distinct kingdom, known to the Hebrews by the name of Kous, and to which the appellation of Ethiopia was specially given. This kingdom preserved its independence to the time of Psammeticus, at which period, being united to the hower Egypt, it lost its name of Ethiopia, which thenceforth was bestowed upon the nations of Nubia, and upon the different hordes of Blacks, including Thebes, their metropolis.
- + Thebes with its hundred palaces. The idea of a city with a hundred gates, in the common acceptation of the word, is fo abfurd, that I am aftonished the equivoque has not before been felt.

It has ever been the custom of the East to call palaces and houses of the great by the name of gates, because the principal luxury of these buildings consists in the singular gate leading from the street into the court, at the farthest extremity of which the palace is situated. It is under the vestibule of this gate that conversation is held with passengers, and a fort of audience and hospitality given. All this was doubtless known to Homer; but poets make no commentaries and readers love the marvellous.

This city of Thebes, now Longfer, reduced to the condition of a miferable village, has left aftonishing monuments of its magnificence. Particulars of this may be seen in the plates of Norden, in Pocock, and in the recent travels of Bruce. These monuments give credibility to all that Homer has related of its splendour, and led us to inser of its political power and external commerce,

Its geographical polition was favourable to this twofold object. For, on one fide, the valley of the Nila. nitor of cities, the memento of human frailty. It was there that a people, fince forgotten, difcovered the elements of science and art, at a

fingularly fertile, must have early occasioned a numerous population; and, on the other, the Red Sea giving communication with Arabia and India, and the Nile with Abyssinia and the Mediterranean, Thebes was thus naturally allied to the richest countries on the globe; an alliance that procured it an activity fo much the greater, as Lower Egypt, at first a swamp, was nearly, if not totally, uninhabited. But when at length this country had been drained by the canals and dykes which Sefostris constructed, population was introduced there, and wars arose which proved fatal to the power of Thebes. Commerce then took another route, and descended to the point of the Red Sea, to the canals of Sefostris (fee Strabo,) and wealth and activity were transferred to Memphis. This is manifeltly what Diodorus means, when he tells us (Lib. I. fect. 2.) that as foon as Memphis was established and made a wholesome and delicious abode, kings abandoned Thebes to fix themselves there. Thus I hebes continued to decline, and Memphis to flourish till the time of Alexander, who, building Alexandria on the border of the fea, caufed Memphis to fall in its turn; fo that prosperity, and power feem to have descended historically step by ftep along the Nile: whence it refults, both physically and hiltorically, that the existence of Thebes was prior to that of the other cities. The testimony of writers is very positive in this respect. " The Thebans," favs Diodorus, "consider thenselves as the most ancient people " of the earth, and affert, that with them originated phi-"losophy and the science of the stars. Their situation, " it is true, is infinitely favourable to aftronomical observa-"tion, and they have a more accurate division of time " into months and year than other nations," &c.

What Diodorus fays of the Thebans, every author and himself elsewhere, repeat of the Ethiopians, which tends more firmly to establish the identity of place of which I have spoken. "The Ethiopians conceive themselves (says

time when all other men were barbarous, and that a race now regarded as the refuse of society, because their hair is woolly and their

"he, Lib. III.) to be of greater antiquity than any other ration: and it is probable that, born under the fun's path, its warmth may have ripened them earlier than other men. They suppose themselves also to be the inventors of divine worship, of festivals, of solemn as femblies, of facrifices, and every other religious practice. They affirm that the Egyptians are one of their colonies, and that the Delta, which was formerly sea, became land by the conglomeration of the earth of the higher country which was washed down by the Nile. They have, like the Egyptians, two species of letters, hieroglyphics, and the alphabet; but among the Egyptians the first was known only to the priests, and by them transmitted from father to son, whereas both species are common among the Ethiopians."

"The Ethiopians," fays Lucian, page 985, "were the first who invented the science of the stars, and gave in names to the planets; not at random and without mean—but descriptive of the qualities which they conceived them to posses; and it was from them that this art passed, stilling imperfect state, to the Egyptians."

It would be eafy to multiply citations upon this subject; from all which it follows, that we have the strongest reason to believe that the country neighbouring to the tropic was the cradle of the sciences, and of consequence that the the first learned nation was a nation of blacks; for it is incontrovertible that by the term Ethiopians, the ancients meant to represent a people of black complexion, thick lips, and wooly hair. I am therefore inclined to believe, that the inhabitants of Lower Egypt were originally a foreign colony imported from Syria and Arabia, a medley of different tribes of Savages, originally shepherds and sistermen, who by degrees formed themselves into a nation, and who, by nature and descent were enemies of the Thebans, by whom they were no doubt despised and cated as barbarians.

skin is dark, explored among the phenomena of nature, those civil and religious systems which have fince held mankind in awe. A little lower the dark spots that you observe, are the pyramids (1) whose masses have overwhelmed your imagination. Farther on the coast (3) that you behold limited by the sea on one fide, and by a ridge of mountains on the other, was the abode of the Phænician nations; there flood the powerful cities of Tyre, Sidon, Afcalon, Gaza, and Berytus. This stream of water, which seems to disembogue itself into no sea (4), is the Jordan; and these barren rocks were formerly the scene of events, whose tale may not be forgotten. Here you find the defert of Horeb, and the hill of Sinai, (5) where, by artifices which the vulgar were unable to penetrate, a fubtle and daring leader gave birth to institutions of memorable influence upon the history of mankind. Upon the barren strip of land which borders on this desert, you see no longer any trace of splen-

I have suggested the same ideas in my travels into Syria founded upon the black complexion of the Sphinx. I have since ascertained that the antique images of Thebais have the same characteristic; and Mr. Bruce has offered a multitude of analagous sacts, but this traveller of whom I heard some mention at Cairo, has so interwoven these sacts with certain systematic opinions, that we should have recours to his narratives with caution.

It is fingular that Africa, fituated fo near us, should be the country on earth which is the least known. The English are at this moment making attempts, the facets of which ought to excite our emulation.

dor; and yet here was formerly the magazine of the world. Here were the ports of the Idumeans*, from whence the fleets of the Phœ-

* Here were the ports of the Idumeans. Ailah (Eloth) and Athom-Gaber (Helion-Geber). The name of the first of these towns still subsists in its ruins, at the point of the gulph of the Red Sea, and in the route which the pilgrims take to Mecca. Helion has at prefent no trace, any more than Quolzoum and Faran: it was, however, the harbour for the fleets of Solomon. The veffels of this prince, conducted by the Tyrians, failed along the coast of Arabia to Ophir in the Persian Gulph, thus opening a communication with the merchants of India and Ccylon. That this navigation was entirely of Tyrian invention, appears both from the pilots and ship-builders employed by the Jews, and the names that were given to the trading islands, viz. Tyrus and Aradus, no & Barhain. The voyage was performed in two different modes, either in canoes of offer and ruffles, covered on the outfide with skins done over with pitch: these vessels were unable to quit the Red Sea, or so much as to leave the shore. The second mode of carrying on the trade was by means of reffels with decks of the fize of our long boats, which were able to pass the strait and to weather the dangers of the ocean: but for this purpose it was necessary to bring the wood from Mount Lebanus and Cilicia, where it is very fine and in great abundance. This wood was first conveyed in floats from Tarsus to Phenceia, for which reafon the vessels were called ships of Tarfus; from whence it has been ridiculously inferred that they went round the promentary of Africa as far as Tortofa in Sprin. From Phomeein it was transported on the backs of camels to the Hed Sea, which pradice fill continues, because the shores of this fea are absolutely approvided with wood ever for fiel. These vessels spent a complete year in their voyage, that is, failed one year, fojburned another, and did not return till the third. This tediousness was owing, first to their cruizing from port to port, as they do at prefent; fecondly to their being detained by the Monloon currents; and thirdly because, according to the calnicians and the Jews, coasting the peninsula of Arabia, bent their voyages to the Persian gulf, and imported from thence the pearls of Hevila, the gold of Saba and Ophir. It was here on the side of Oman and Bahrain, that existed that site of magnificent and luxurious commerce, which, as it was transplanted from country to country, decided upon the sate of ancient nations. Hither were brought the vegetable aromatics, and the precious stones of Ceylon, the shawls of Cassimere, the diamonds of Golconda, the amber of the Maldives, the musk of Thibet, the aloes of Cochin, the apes and the peacocks of the continent of India, the incense of Hadramut,

culations of Pliny and Strabo, it was the ordinary practice among the ancients to spend three years in a voyage of twelve hundred leagues. Such a commerce must have been very expensive, particularly as they were obliged to carry with them their provisions and even fresh water .-For this reason Solomon made himself master of Palmyra, which was at that time inhabited, and was already the magazine and high road of merchants by the way of Euphrates. This conquest brought Solomon much nearer to the country of gold and pearls. This alternative of a route either by the Red Sea or by the river Euphrates was to the ancients, what in later times has been the alternative in a voyage to the Indies, either by croffing the Ishmus of Suez, or doubling the Cape of Good Hope. It appears that till the time of Moses this trade was carried on across the defert of Syria and Theais; that afterwards it fell into the hands of the Phænicians, who fixed its fite upon the Red Sea, and that it was mutual jealoufy that induced the kings of Nineveh and Babylon to undertake the destruction of Tyre and Jerusalem. I insist the more upon these facts, because I have never seen and thing reasonable upon the subject

the myrrh, the filver, the gold dust, and the ivory of Africa. From hence were exported sometimes by the Black Sea, in ships of Egypt and Syria, these commodities, which constituted the opulence of Thebes, Sidon, Memphis, and Jerusalem; fometimes ascending the course of the Tygris, and the Euphrates, they awakened the activity of the Assyrians, the Medes, the Chaldeans, and the Perfians, and, according as they were used or abused, cherished or overturned their wealth and profperity. Hence grew up the magnificence of Persepolis, of which you may observe the mouldering columns (8); of Ecbatana (9), whose seven fold walls are levelled with the earth; of Babylon (10), the ruins of which are trodden under foot of men*; of Nineveh (11), whose name feems to be threatened with the fame oblivion, that has overtaken its greatness; of Thapfacus, of Anatho, of Gerra, and of the melancholy and memorable Palmyra. O names, forever glorious! celebrated fields! famous countries! how replete is your afpect with sublime instruction! How many profound truths are written on the furface of

^{*} Pabylon, the ruins of which are trodden under foot of men. It appears that Babylon occupied on the Eastern bank of the Eaphrates a space of ground six leagues in length. Throughout this space bricks are found, by means of which, daily additions are made to the town of Helle. Upon many of these are characters written with a nail similar to those of Persepolis. I am indebted for these sacts to M. de Beauchamp, grand vicar of Babylon, a traveller equally distinguished for his knowledge of astronomy and veracity.

this earth! Ye places that here witnessed the life of man, in so many different ages, aid my recollection while I endeavor to trace the revolutions of his fortune! Say, what were the motives of his conduct, and what his powers? Unveil the causes of his misfortunes, teach him true wisdom, and let the experience of past ages become a mirror of instruction, and a germ of happiness to present and suture generations!

CHAP. V.

CONDITION OF MAN IN THE UNIVERSE.

AFTER a short silence, the Genius thus resumed his instructions:

I have already observed to you, O friend of truth, that man vainly attributes his missortunes to obscure and imaginary agents, and seeks out remote and mysterious causes, from which to deduce his evils. In the general order of the universe, his condition is doubtless subjected to inconveniences, and his existence over-ruled by superior powers; but these powers are neither the decrees of a blind destiny, nor the caprices of fantastic beings. Man is governed, like the world of which he forms a part, by natural laws, regular in their operation, consequent in their essents.

in their effence; and these laws, the common source of good and evil, are neither written in the distant stars, nor concealed in mysteriour codes: inherent in the nature of all terrestrial beings identified with their existence, they are at all times and in all places present to the human mind; they act upon the senses, inform the intellect, and annex to every action its punishment and its reward. Let man study these laws, let him understand his own nature, and the nature of the beings that surround him, and he will know the springs of his destiny, the causes of his evils, and the re-

medies to be applied.

When the fecret power that animates the universe, formed the globe of the earth, he stamped on the beings which compose its effential properties, that became the rule of their individual action, the tie of their reciprocal connections, and the cause of the harmony of the whole. He hereby established a regular order of causes and effects, of principles and consequences, which under an appearance of chance, governs the universe, and maintains the equilibrium of the world. Thus he gave to fire motion and activity, to air elasticity, to matter weight and denfity; he made air lighter than water, metals heavier than earth, wood less cohefive than steel; he ordered the fiame to ascend, the stone to fall, the plant to vegetate; to man, whom he decreed to expore to the encounter of fo many fubfrances, and yet withed to preferve his frail existence, he gave the faculty of perception. By this faculty, evely action injurious to his life, gives him a fenfation of pain and evil, and every favourable action a fenfation of pleasure and good. By these impressions, sometimes led to avoid what is offensive to his senses, and sometimes attracted towards the objects that foothe and gratify them, man has been necessitated to love and preferve his existence. Self-love, the defire of happiness, and an aversion to pain, are the effential and primary laws, that nature herfelf imposed on man, that the ruling power, whatever it be, has established to govern him: and these laws, like those of motion in the physical world, are the simple and prolific principle of every thing that takes place in the mortal world.

Such then is the condition of man: on one fide, subjected to the action of the elements around him, he is exposed to a variety of inevitable evils; and if in this decree Nature appears too fevere, on the other hand, just and even indulgent, the has not only tempered those evils with an equal portion of benefits, the has moreover given him the power of augmenting the one and diminishing the other. She has feemingly faid to him, "Feeble work " of my hands, I owe you nothing, I give you "life. The world in which I place you was "not made on your account, and yet I grant "you the use of it. You will find in it a mix-"ture of good and evil. It is for you to dif-"tinguish them; you must direct your ownsteps in the paths of flowers and of thorns. Be " the arbitrator of your lot; I place your desti"ny in your hands."—Yes, man is become the artificer of his fate; it is himself who has created in turn the vicissitudes of his fortune, his successes and his disappointments; and if, when he reslects on the forrows which he has associated to human life, he has room to lament his weakness and his folly, he has perhaps still more right to presume upon his force, and be consident in his energies, when he recollects from what point he has set out, and to what heights he has been capable of elevating himself.

CHAP. VI.

ORIGINAL STATE OF MAN.

IN the origin of things, man, formed equally naked both as to body and mind, found himself thrown by chance upon a land confused and savage. An orphan, deserted by the unknown power that had produced him, he saw no supernatural beings at hand to advertise him of his wants that he owed merely to his senses, and inform him of duties springing solely from those wants. Like other animals, without experience of the past, without knowledge of the suture, he wandered in forests, guided and governed purely by the assections of his nature. By the pain of hunger he was directed to seek food, and he provided for his substitute; by the inclemency of the weather,

the defire was excited of covering his body, and he made himself clothing; by the attraction of a powerful pleasure, he approached a fellow-being, and perpetuated his species.

Thus the impression he received from external objects, awakening his faculties, developed by degrees his understanding, and began to instruct his profound ignorance: his wants called forth his industry; his dangers formed his mind to courage; he learned to distinguish useful from pernicious plants, to resist the elements, to seize upon his prey, to defend his

life; and his mifery was alleviated.

Thus felf-love, aversion to pain, and desire of happiness, were the simple and powerful motives which drew man from the favage and babarous state in which Nature had placed him: and-now that his life is fown with enjoyment, that he can every day count upon some pleasure, he may applaud himself and say: "It is I who have produced the bleffings that " encompass me; I am the fabricator of my " own felicity; a fecure habitation, commodi-" ous raiment, an abundance of wholesome 66 provision, in rich variety, smiling valleys, " fertile hills, populous empires, these are the "works of my hand, but for me, the earth, " given up to diforder, would have been no-" thing more than a poisonous swamp, a fa-"vage forest, and a hideous desert!" True, mortal creator! I pay thee homage! Thou hast measured the extent of the heavens, and counted the stars, thou hast drawn the lightning from the clouds, conquered the fury of the

fea and the tempest, and subjected all the elements to thy will! But, oh! how many errors are mixed with these sublime energies!

CHAP. VII.

FRINCIPLES OF SOCIETY.

IN the mean time, wandering in woods and upon the borders of rivers, in pursuit of deer and of fish, the first human beings, hunters and fishermen, beset with dangers, assailed by enemies, tormented by hunger, by reptiles, and by the animals-they chased, felt their individual weakness; and, impelled by a common want of fafety, and a common fentiment of the same evils, they united their powers and their strength. When one man was exposed to danger, numbers succoured and defended him; when one failed in provision, another shared with him his prey. Men thus affociated for the fecurity of their existence, for the augmentation of their faculties, for the protection of their enjoyment; and the principle of fociety was that of felf-love.

Afterwards, instructed by the repeated experience of diverse accidents, by the fatigues of a wandering life, by the anxiety resulting from frequent searcity, men reasoned with themselves and said: "Why should we consume our days in search of the scattered fruits which a par-

" fimonious foil affords? Why weary our lelve-

Sin the pursuit of prey that escape us' in the " woods or the waters? Let us affemble under " our hand the animals that nourish us; let us "apply our cares to the increase and defence " of them. Their produce will afford us a " fupply of food, with their spoils we may " clothe ourselves, and we shall live exempt " from the fatigues of the day, and folicitude " for the morrow." And aiding each other, they feized the nimble kid, and the timid sheep; they tamed the patient camel, the ferocious bull, and the impetuous horse; and applanding themselves on the success of their industry, they fat down in the joy of their hearts, and began to taste repose and tranquillity: and thus fef-love, the principle of all their reasoning, was the infligator to every art and every enjoyment:

Now that men could pass their days in leifure, and the communication of their ideas, they turned upon the earth, upon the heavens, and upon themselves an eye of curiofity and reflection. They observed the course of the seasons, the action of the elements, the properties of fruit and plants; and they applied their minds to the multiplication of their enjoyments. Remarking in certain countries the nature of feeds, which contain within themselves the faculty of reproducing the parent plant; they employed to their own advantage this property of Nature; they committed to the earth barley, wheat and rice, and reaped a produce equal to their most fanquinchones. Thus they found the means of

obtaining within a small compass, and without the necessity of perpetual wanderings, a plentiful and durable stock of provision; and encouraged by this discovery, they prepared for themselves fixed habitations, they constructed houses, villages and towns; they assumed the form of tribes and of nations: and thus was self-love rendered the parent of every thing that genius has effected, or human pow-

er performed.

By the fole aid then of his faculties has man been able to raise himself to the astonishing height of his present fortune. Too happy would have been his lot, had he, scrupulously observing the law imprinted on his nature, constantly suffilled the object of it! But, by a satal imprudence, sometimes overlooking and sometimes transgressing its limits, he plunged in an abyss of errors and misfortunes; and self-love, now disordered, and now blind, was converted into a prolific source of calamities.

CHAP. VIII.

SOURCE OF THE EVILS OF SOCIETY.

In reality, scarcely were the faculties of men expanded, than, seized by the attraction of objects which slatter the senses, they gave themselves up to unbridled desires. The sweet sensations which nature had annexed to their true wants, to attach them to life, no

longer sufficed. Not satisfied with the fruits which the earth offered them, or their industry produced, they were defirous of heaping up enjoyments, and they coveted those which their fellow creatures possessed. A strong rose up against a weak man, to tear from him the profit of his labour: the weak man folicited the fuccour of a neighbour, weak like himself, to repel the violence. The strong man in his turn affociated himfelf with another ftrong man, and they faid: " Why should we " fatigue our arms in producing enjoyments " which we find in the hands of the feeble, "who are unable to defend themselves? Let " us unite, and plunder them. They shall " toil for us, and we will enjoy in indolence "the fruit of their exertions." The ftrong thus affociating for the purpose of opprellion, and the weak for refistance, men reciprocally tormented each other, and a fatal and general difcord was established upon the earth, in which the passions, assuming a thousand new forms, have never ceafed to generate a regular train of calamities.

Thus that very principle of felf-love, which when restrained within the limits of prudence, was a source of improvement and selicity, became transformed in its blind and disordered state, into a contagious poison. Cupidicy, the daughter and companion of ignorance, his produced all the mischiefs that have desolated the globe.

Yes, ignorance and the love of accumulation, these are the two sources of all the plagues that infest the life of man! They have inspired him with false ideas of his happiness, and prompted him to misconstrue and infringe the laws of nature, as they related to the connection between him and exterior objects. Through them his conduct has been injurious to his own existence, and he has thus violated the duty he owes to himself; they have fortified his heart against compassion, and his mind against the dictates of justice, and he has thus violated the duty he owes to others. By ignorance and inordinate defire, man has armed himself against man, family against family, tribe against tribe, and the earth is converted into a bloody theatre of discord and robbery. They have fown the feeds of fecret war in the bosom of every state, divided the citizens from each other, and the same society is constituted of oppressors and oppressed, of masters and stayes. They have taught the heads of nations with audacious insolence to turn the arms of the fociety against itself, and to build upon mercenary avidity, the fabric of political defootifm: or they have taught a more hypocritical and deep laid project, that imposed as the dictate of heaven, lying functions and a facrilegious voke; thus rendering avarice the fource of credulity. In fine, they have corrupted every idea of good and evil, init and unjust, virtue and vice: they have nissed nations in a never ending labyrinth of calamity and millake. Ignorance and the love of accumulation!... These are the malevolent beings that have laid waste the earth; these are the decrees of fate that have overturned empires; these are the celestial maledictions that have struck those walls once so glorious, and converted the splendour of a populous city into a sad spectacle of ruins!... Since then it was from his own bosom all the evils proceeded that have vexed the life of man, it was there also he ought to have sought the remedies, where only they are to be found.

CHAP. IX.

THE ORIGIN OF GOVERNMENT AND LAWS.

IN tends, the period foon arrived when men tired of the ills they occasioned each other, fighed after peace; and reflecting on the nature and causes of those ills, they said: " We am-56 tually injure one another by our passions, " and from a defire to grasp every thing, we " in reality possess nothing. What one rase vishes to-day, another tears from him to-'s morrow, and our cupidity rebounds upon " our own heads. Let us establish arbitrators who shall decide our claims and ap-" peafe our variances. When the strong ri-66 fes up against the weak, the arbitrator of shall repel him; and the life and property of each being under a common guarantee " and pretection; we shall enjoy all the bief-" fings of nature."

Conventions, tacit or expressed, were thus introduced into society, and became the rule of the actions of individuals, the measure of their claims, and the law of their reciprocal relations. Chiefs were appointed to enforce the observance of the compact, and to these the people entrusted the balance of rights, and the sword to punish violations.

Then a happy equilibrium of powers and of action was established, which constituted the public safety. The names of equity and justice were acknowledged and revered. Every man, able to enjoy in peace the fruits of his labour, gave himself up to the energies of his soul; and activity, awakened and kept alive by the reality or the hope of enjoyment, forced art and nature to display all their treasures. The fields were covered with harvests, the valleys with slocks, the hills with vines, the sea with ships, and man was happy and powerful upon the earth.

The disorder his imprudence had caused, his wisdom thus remedied. But this wisdom was still the effect of the laws of nature in the organization of his being. It was to secure his own enjoyments, that he was led to respect those of another, and the desire of accumulation found its corrective in enlightened self-

love.

Self-love, the eternal spring of action in every individual, was thus the necessary basis of all associations; and upon the observance of this natural law has the sate of every nation depended. Have the sactitious and conven-

tional laws of any fociety accorded with this law, and corresponded to its demands? In that case every man, prompted by an overpowering instinct, has exerted all the faculties of his nature, and the public felicity has been the result of the various portions of individual selicity. Have these laws, on the contrary, restrained the effort of man in his pursuit of happiness? In that case, his heart, deprived of all its natural motives, has languished in inaction, and the oppression of individuals has engendered general weakness.

Self-love, impetuous and rash, renders man the enemy of man, and of consequence perpetually tends to the dissolution of society. It is for the art of legislation, and for the virtue of ministers, to temper the grasping selfishness of individuals, to keep each man's desire to possess every thing in a nice equipoise and thus to render the subjects happy, in order that, in the struggle of this with any other society, all the members should have an equal interest in the perservation and defence of the commonwealth.

From hence it follows, that the internal fplendour and prosperity of empires, have been in proportion to the equity of their governments; and their external power respectively, in proportion to the number of perfors interested in the maintenance of the political collication, and their degree of interest in that maintenance.

On the other hand, the multiplication of men by complicating their ties, having rendered the demarcation of their rights a point of difficult decision: the perpetual play of the passions having given rife to unexpected incidents; the conventions that were formed having proved vicious, inadequate, or null; the authors of the laws having either mifundershood the object of them, or dissembled it, and the person appointed to execute them, instead of restraining the inordinate desires of others, having abandoned themselves to the sway of their own avidity; fociety has, by these causes united, been thrown into trouble and diforder; and defective laws and unjust government, the refult of cupidity and ignorance, have been the foundation of misfortunes of the people and the subversion of states.

CHAP. X.

WENURAL CAUSES OF THE PROSPERITY OF ANCIENT STATES.

SUCH, O man, who enquirest after wisnom, have been the causes of the revolution of those ancient states of which you contemplate the ruins! Upon whatever spot I six my view, or to whatever period my thoughts recur, the same principles of elevation and decline, of prosperity and destruction, present themselves to the mind. If a people were powerful, if

an empire flourished, it was because the laws of convention were conformable to those of nature; because the government procured to every man respectively the free use of his faculties, the equal fecurity of his person and property. On the contrary, if an empire has fallen to ruin or disappeared, it is because the laws were vicious or imperfect, or a corrupt government has checked their operation. laws and government, at first rational and just, have afterwards become depraved, it is because the alternative of good and evil derives from the nature of the heart of man, from the fuccession of his inclinations, the progress of his knowledge, the combination of events and circumstances; as the history of the human species proves.

In the infancy of nations, when men still lived in forests, all subject to the same wants, and endowed with the fame faculties, they were nearly equal in strength; and this equality was a circumstance highly advantageous in the formation of fociety. Each individual finding himfelf independent of every other, no one was the flave and no one had the idea of being mafter of another.-Untaught man knew neither servitude nor tyrauny. Supplied with the means of providing fufficiently for his fubfiftence, he thought not of borrowing from strangers. Owing nothing, and exacting nothing, he judged of the rights of others by his own. Ignorant also of the art of multiplying enjoyments, he provided only what was necesfary; and superfluity being unknown to him, the desire to engross of consequence remained unexcited; or if excited, as it attacked others in those possessions that were wholly indispensable, it was resisted with energy, and the very foresight of this resistance maintained a falutary and immoveable equilibrium.

Thus original equality, without the aid of convention, maintained personal liberty secured individual property, and produced order and good manners. Each man laboured separately and for himself; and his heart being occupied, he wandered not in pursuit of unlawful desires: His injoyments were sew; but his wants were satisfied: and as nature had made these wants less extensive than his ability, the labour of his hands soon produced abundance; abundance population; the arts developed themselves, cultivation extended, and the earth covered with numerous inhabitants, was divided into different domains.

The relations of men becoming complicated, the interior order of fociety was more difficult to maintain. Time and industry having created affluence, capidity awoke from its flumber; and as equality, easy between individuals, could not subsist between families, the national balance was destroyed. It was necessary to supply the loss by means of an artificial balance; it was necessary to appoint chiefs, and establish laws; but as these were occasioned by capidity, in the experience of primitive times they could not but partake of the origin from which they sprung. Valid

ous circumstances, however, concurred to temper the disorder, and make it indispensible for

governments to be just.

States being at first weak, and having external enemies to fear, it was in reality of importance to the chiefs not to oppress the subject. By diminishing the interest of the citizen in their government, they would have diminished their means of resistence; they would have facilitated foreign invasion, and thus endangered their own existence for superstuous enjoyments.

Internally, the character of the people was repellent to tyranny. Men had too long contracted habits of independence; their wants were too limited, and the confciousness of their own strength too inseparable from

their minds.

States being closely knit together, it was dissicult to divide the citizens, in order to oppress some by means of others. Their communication with each other was too easy, and their interests too simple and evident. Beside, every man being at once proprietor and cultivator, he had no inducement to sell himself, and the despot would have been unable to find mercenaries.

If diffentions arose, it was between family and samily, one faction with another; and a considerable number had still one common interest. Disputes, it is true, were in this case more warm, but the sear of foreign invasion appeared the discord. If the oppression of a party was effected, the earth being open be-

fore it, and men, still simple in their manners, finding every where the same advantages, the party migrated, and carried their independence to another quarter.

Ancient states then enjoyed in themselves numerous means of prosperity and power:

As every man found his well being in the constitution of his country, he felt a lively interest in its preservation: and if a foreign power invaded it, having his habitation and his field to defend, he carried to the combat the ardour of a personal cause, and his patriotic exertions were prompted by self-defence.

As every action useful to the public excited its esteem and gratitude, each was eager to be useful, and talents and civil virtues were mul-

tiplied by felf-love.

As every citizen was called upon indifcriminately to contribute his proportion of property and personal effort, the armies and the treasuries of the state were inexhaustible.

As the earth was free, and its possession easy and secure, every man was a proprietor, and the division of property, by rendering luxury impossible, preserved the purity of manners.

As every man ploughed his own field, cultivation mas more active, provisions more abundant, and individual opulence constituted the public wealth.

As abundance of provision rendered subsistence easy, population rapidly increased, and states quickly arrived at their plenitude. As the produce was greater than the confumption, the defire of commerce started up, and exchanges were made between different nations, which were an additional stimulus to their activity, and increased their reciprocal enjoyments.

In fine, as certain places in certain epochas combined the advantage of good government with that of being placed in the road of circulation and commerce, they became rich magazines of trade, and powerful feats of dominion. It was in this manner that the riches of India and Europe, accumlated upon the banks of the Nile, the Tigris, and the Euphrates, gave successive existence to the splendor of a thousand metropolisses.

The people, become rich applied their fuperfinity of means to labours of public utility; and this was, in every flate, the æra of those works, the magnificence of which aftonishes the mind; those wells of Tyre,* those artificial banks of the Euphrates, those conduits of Me-

* Those wells of Tyre. See respecting these monuments my Travels into Syria, vol. ii. p. 214.

Those artificial banks of the Euphrates. From the town or village of Samouât the course of the Euphrates is accompanied with a double bank, which descends as far as its junction with the Tigris and from thence to the sea, being a length of about an hundred leagues French measure. The height of these artificial banks is not uniform, but increases as you advance from the sea; it may be estimated at from twelve to since of sea. But for them the immediation of the river would bury the country around, which is stat, to an extent of twenty driverty live leagues, and even notwithstanding these banks, there has been

dea, * those fortresses of the Desert, those aqueducts of Palmyra, those temples, those portices. . . . And these immense labours were little oppressive to the nations that completed them, because they were the fruit of the equal and united effort of individuals free to ast and ardent to desire.

Thus ancient states prospered, because social institutions were conformable to the true

in modern times an overflow which has covered the whole triangle formed by the junction of this river to the Tigris, being a space of country of 130 square leagues. By the stagnation of these waters and epidemical disease of the most staal nature was occasioned. It sollows from hence, 1. That all the slat country bordering upon these rivers was originally a marsh; 2. That this marsh could not have been inhabited previously to the construction of the banks in question; 3. I hat these banks could not have been the work but of a population prior as to date: and the elevation of Babylon therefore must have been posterior to that of Nineveh, as I think I have chronologically demonstrated in the memoir above cited. See Enclopedic, vol. xiii. of Antiquities.

* These conduits of Medea. The modern Aderbidjan, which was a part of Medea, the mountains of Kouderstan, and those of Diarbekr, abound with subterranean canals, by means of which the ancient inhabitants conveyed water to their parched soil, in order to fertilize it. It was regarded as a meritorious act and a religious duty prescribed by Zoreaster, who, instead of preaching celibacy, meritications, and other pretended virtues of the monkish fort, repeats continually in the passages that are prescribed respecting him in the Sad-der and the Zend avesta, "That the action most pleasing to God is to plough and cultivate the earch, to water it with running streams,

[&]quot;io multiply vegetation and living beings, to have my merous flocks, young and fruitful virgins, a multitude

[&]quot; of children, &c. &c."

laws of nature, and because the subjects of those states, enjoying liberty and the security of their persons and their property, could display all the extent of their faculties, and all the energy of self-love.

CHAP. IX.

GENERAL CAUSES OF THE REVOLUTIONS AND RUIN OF ANCIENT STATES.

In the mean time the inordinate defire of accumulation had excited a conftant and universal struggle among men, and this struggle, prompting individuals and societies to reciprocal invasions, occasioned perpetual commotions and successive revolutions.

At first, in the savage and barbarous state of the first human beings, this inordinate defire, daring and serocious in its nature, taught rapine, violence, and murder; and the progress of civilization was for a long time at a stand.

Afterwards, when focieties began to be formed, the effect of bad habits communicating itself to laws and government, civil institutions became corrupt, and arbitrary and factious rights were established, which gave the people depraved ideas of justice and morality.

Because one man, for example, was skron-

ger than another, this inequality, the refult of accident, was taken for the law of nature,* and because the life of the weak was in his power, and he did not take it from him, he arrogated over his person the absurd right of property, and individual slavery prepared the way for the slavery of nations.

Because the chief of a family could exercise an absolute authority in his own house, he made his inclinations and assections the sole rule of his conduct; he conserved and withheld the conveniences and enjoyments of life without respect for the law of equality or justice, and paternal tyranny laid the foundation of political despotism. †

* This inequality, the refult of accident, was taken for the law of nature. Almost all the ancient philosophers and politicians have laid it down as a principle that men are born unequal, that nature has created some to be free and others to be slaves. Expressions of this kind are to be found in Aristotle, and even Plato, called the divine, doubtless in the same sense as the mythological reveries which he promulgated. With all the people of antiquity, the Clauls, the Romans, the Athenians, the right of the strongest was the right of nations; and from the same principle are derived all the political disorders and public national or mes that at present exist.

† Paternel tyranny laid the foundation of political defpolifm. Upon this fingle expression it would be easy to
write a long and important chapter. We might prove in
it, beyond contradiction, that all the abuses of national
governments have sprung from those of domestic governrient. From that government called patriarchall which
superficial minds have extolled without having his lysted
it. Numberless lasts demonstrate, that with every infint people, in every swage and harbarous state, the father;
the chief of the samily, is a despot, and a cruel and insoline

In focieties formed upon such bases, time and industry having developed riches, inordinate desire, restricted by the laws, became artificial without being less active. Under the mask of union and civil peace, it engendered in the bosom of every state an intestine war, in which the citizens, divided into opposite corps of orders, classes, and families, aimed to appropriate to themselves, under the name of supreme power, the ability of grasping and controlling every thing at the will of their passions. It is the spirit of rapacity, the difguises of which are innumerable, but its operation and end uniformly the same, that has been the perpetual scourge of nations.

despot. The wife is his flave, the children his farvants. This king fleeps or fmokes his pipe, while his wife and daughters perform all the drudgery of the house, and even that of tillage and cultivation, as far as occupations of this nature are practifed in fuch focieties; and no fooner have the boys acquired strength than they are allowed to beat the females and make them ferve and wait upon them as they do upon their fathers. Similar to this is the flate of our cwn uncivilized peafants. In proportion as civilization spreads, the manners become more mild, and the condition of the women improves, till, by a contrary excess, they arrive at dominion, and then a nation becomes effeminate and corrupt. It is remarkable that parental authority is great accordingly as the government is defpotic. China, India, and Turkey, are striking examples of this. One would suppose that tyrants gave themselves accomplices, and interested subaltern despots to maintain their authority. In opposition to this the Romans will be cited; but it remains to be proved that the Romans were men truly free; and their quick passage from their republican despotifin to their abject fervility under the emperors, gives room at least for confiderable doubts as to that freedom.

Sometimes opposing focial compact, or deflroying that which already existed, it has abandoned the inhabitants of a country to the tumultuous shock of all their jarring principles; and the dissolved states under the name of anarchy, have been tormented by the passions of every individual member.

Sometimes a people jealous of its liberty, having appointed agents to administer, these agents have assumed to themselves the powers of which they were only the guardians; have employed the public funds in corrupting elections, gaining partizans, and dividing the people against itself. By these means, from temporary, they have become perpetual, from elective, hereditary magistrates; and the state, agitated by the intrigues of the ambitious, by the bribes of the wealthy leaders of factions, by the venalty of the indolent poor, by the empiricism of declaimers, has been troubled with all the inconveniences of democracy.

In one country, the chiefs equal in strength, mutually afraid of each other, have formed vile compacts and coalitions and portioning out power, rank, honours, have arrogated to themselves privileges and immunities; have crected themselves into separate bodies and distinct classes; have tyrannifed in common over the people, and, under the name of aristocracy, the state has been tormented by the passes

fions of the wealthy and the great.

In another country, tending to the fame end by different means, facred impostors have taken advantage of the credulity of the ignorant. In the secrecy of temples, and behind the veil of altars, they have made the Gods speak and act; have delivered oracles, worked pretended miracles, ordered sacrifices, imposed offerings, prescribed endowments; and, under the name of theocracy and religion, the state has been tormented by the passions of priests.

Sometimes, weary of its disorders or of its tyrants, a nation, to diminish the sources of its evils, gave itself a single master. In that case, if the powers of the prince were limited, his only desire was to extend them: if indefinite, he abused the trust that was consided to him, and, under the name of monarchy, the state was tormented by the passions of kings

and princes.

Then the factious, taking advantage of the general discontent, slattered the people with the hope of a better master: they scattered gifts and promises, dethroned the despot to substitute themselves in his stead; and disputes for the succession or the division of power, have tormented the state with the disorders and devastation of civil war.

In fine, among these rivals, one individual more artful or more fortunate than the rest, gaining the ascendancy, concentred the whole power in himself. By a singular phenomenon, one man obtained the mastery over millions of his fellow creatures against their will, and without their consent; and thus the art of tyranny appears also to have been the offspring

of inordinate defire. Observing the spirit of egotism that divided mankind, the ambitious adroitly fomented this spirit: he flattered the vanity of one, excited the jealoufy of another, favoured the avarice of a third, enflamed the refentment of a fourth, irritated the passions of all. By opposing interests or prejudices, he fowed the feeds of divisions and hatred. He promised to the poor the spoils of the rich. to the rich the subjugation of the poor; threatened this man by that, one class by another; and isolating the citizens by distrust, he formed his own strength out of their weakness, and imposed on them the yoke of opinion, the knots of which, they tied with their own hands. By means of the army he extorted contributions; by the contributions he difposed of the army; by the corresponding play of money and places, he bound all the people with a chain that was not to be broken, and the states which they composed fell into the flow decay of despotism.

Thus did one and the fame fpring, varying its action under all the forms that have been enumerated, inceffantly attack the continuity of states, and an eternal circle of vicifsitudes have sprung from an eternal circle of

passions.

This constant spirit of egotism operated two principal effects equally destructive; the one, that by dividing societies into all their fractions, a state of debility was produced which facilitated their dissolution; the other, that always tending to concenter the power in a single hand, it occasioned a successive absorp-

tion of focieties and states, fatal to their peace and to their common existence.*

Just as in a fingle state, the nation had been absorbed in a party, that party in a family, and that family in an individual, there also existed an absorption of a similar kind between state and state, attended with all the mischiefs in the relative fituation of nations, that the other produced in the civil relation of individuals. One city subjected its neighbour city, and the refult of the conquest was a province; province fwallowed up province, and thus produced a kingdom; between two kingdoms a conquest took place, and thus furnished an empire of unwieldy bulk. Did the internal force of these states increase in proportion to their mass? On the contrary it was diminished; and far from the condition of the people being happier, it became every day more oppressive and wretched, by causes inevitably flowing from the nature of things.

Because, as the boundaries of state became extended, their administration became more complicated and difficult; and to give motion to the mass it was necessary to increase the pre-

^{*} Always tending to concenter the power in a fingle band. It is remarkable that this has in all inflances been the conflant progrefs of focieties: beginning with a flate of anarchy or democracy, that is, with a great division of power, they have passed to aristocracy, and from aristocracy to monarchy. Does it not hence follow that those who constitute states under the democratic form, destine them to undergo all the intervening troubles between that and monarchy: and that the supreme administration by a stagle chief is the most natural government, as well as that best calculated for peace?

rogatives of the fovereign, and all proportion was thus annihilated between the duty of governors and their power.

Because despots feeling their weakness, dreaded all those circumstances that developed the force of nations, and made it their study

to attenuate it.

Because nations, estranged from each other by the prejudice of ignorance and the serocity of hatred, seconded the perversity of governments, and employing a standing force for reciprocal offence, aggravated their slavery.

Because, in proportion as the balance between states was broken, it became easy for

the strong to overwhelm the weak.

Because, in proportion as state became blended with state, the people were stripped of their laws, their customs, every thing by which they were distinguished from each other, and thus lost the great mover selfishness which gave them energy.

And despots, considering empires in the light of domains, and the people as their property, abandoned themselves to depredations and the licentiousness of the most arbitrary au-

thority.

And all the force and wealth of nations were converted into a fupply for individual expence and personal caprice; and kings, in the wearisonness of satiety, followed the dictates of every factitious and depraved take.*

^{*} And kings followed the distates of every depraved tafte. It is equally worthy remark, that the conduct and man-

They must have gardens constructed upon arches, and rivers carried to the summit of mountains; for them fertile sields must be changed into parks for deer, lakes formed where there was no water, and rocks elevated in those lakes; they must have palaces constructed of marble and porphyry, and the surniture ornamented with gold and diamonds. Millions of hands were thus employed in sterile labours; and the luxury of princes being imitated by their parasites, and descending step by step to the lowest ranks, became a general source of corruption and impoverishment.

And the ordinary tributes being no longer adequate to the infatiable thirst of enjoyment, they were augmented: the consequence of which was, that the cultivator finding his toil increase without any indemnity, lost his courage: the merchant seeing himself robbed, took a disgust to industry; the multitude con-

ners of princes and kings of every country and every age, are found to be precifely the same at similar periods whether of the formation or dissolution of empires. History every where presents the same pictures of luxury and folly; of parks, gardens, lakes, rocks. palaces, furniture, excess of the table, wine, women, concluding with brutality.

The abfurd rock in the garden of Verfailles has alone cost three millions. I have sometimes calculated what might have been done with the expence of the three pyramids of Gizah, and I have found that it would easily have constructed, from the Red Sea to Alexandria, a canal 150 feet wide, and 30 deep, completely covered in with cut stones and a parapet, together with a fortissed and commercial town consisting of four hundred houses furnished with eitherns. What difference in point of utility between such a canal and these pyramids?

demned to a state of poverty, exerted themselves no farther than the procurement of necessaries required, and every species of productive activity was at a stand.

And the furcharge of taxes rendering the possession of lands burthensome, the humble proprietor abandoned his field, or sold it to the man of opulence: and the mass of wealth centered in a few individuals. As the laws and institutions favoured this accumulation, nations were divided into a small body of indolent rich, and a multitude of mercenary poor. The people reduced to indigence, debased themselves; the great cloyed with superfluity, became deprayed; and the number of citizens interested in the preservation of the state decreasing, its strength and existence were by so much the more precarious.

In another view, as there was nothing to excite emulation or encourage instruction, the minds of men tunk into profound igno-

rance.

The administration of affairs being secret and mysterious, there existed no means of reform or hope of better times; and as the chiefs ruled only by violence and fraud, the people considered them but as a faction of public enemies, and all harmony between the governed and the governors was at an end.

The frates of opident Asia become enervated by all these vices, it happened at lengththat the vagrant and poor inhabitants of the deserts and the meantains adjacent, coveted the enjoyments of the sertile plains, and infligated by a common cupidity, they attacked polished empires, and overturned the thrones of despots. Such revolutions were rapid and easy, because the policy of tyrants had enfeebled the citizens, razed the fortreffes, destroyed the warlike spirit of resistance, and because the oppressed subject was without personal interest, and the mercenary soldier without cou-

rage.

Hordes of barbarians having reduced whole nations to a state of slavery, it followed that empires, formed of a conquering and a vanquished people, united in their bosom two classes of men effentially opposite and inimical to each other. All the principles of fociety were diffolved. There was no longer either a common interest, or public spirit: on the contrary, a distinction of casts and conditions was established, that reduced the maintenance of diforder to a regular system; and accordingly as a man was descended from this or that blood, he was born vaffal or tyrant, live flock or proprietor.

The oppressors being in this case less numerous than the oppressed, it became necesfary, in order to support this false equilibrium, to bring the science of tyranny to perfection. The art of governing was now nothing more than that of subjecting the many to the few, To obtain an obedience to contrary to inflinct, it was necessary to establish the most severe penalties; and the cruelty of the laws rendered the manners atrocious. The diffinction of persons also establishing in the state two codes of justice, two species of rights, the people, placed between the natural inclinations of their hearts and the oath they were obliged to pronounce, had two contradictory consciences; and their ideas of just and unjust had no longer any foundation in the understanding.

Under such a system the people sell into a state of depression and despair; and the accidents of nature increasing the preponderance of evil, terrified at this groupe of calamities they referred the causes of them to superior and invisible powers: because they had tyrants upon earth, they supposed there to be tyrants in heaven; and superstition came in aid to aggravate the disasters of nations.

Hence originated gloomy and misanthropic systems of religion, which painted the Gods malignant and envious like human despots.

To appeale them, man offered the facrifice of all his enjoyments, punished himself with privations, and overturned the laws of nature. Considering his pleasures as crimes, his sufferings as expiations, he endeavoured to cherish a passion for pain, and to renounce self-love; he persecuted his senses, detested his life, and by a self-denying and unsocial system of morals, nations were plunged in the sluggishness of death.

But as provident nature had endowed the heart of man with inexhaustible hope, perceiving his desires disappointed of happiness here, he pursued it elsewhere; by a sweet illusion, he formed to himself another country, an asy-

lum, where, out of the reach of tyrants, he should regain all his rights. Hence a new disorder arose. Smitten with his imaginary world, man despised the world of nature, for chimerical hopes he neglected the reality. He no longer confidered his life but as a fatigueing journey, a painful dream; his body as a prison that withheld him from his felicity; the earth as a place of exile and pilgrimage, which he disdained to cultivate. A facred floth then established itself in the world; the fields were deferted, waste lands increased, empires were dispeopled, monuments neglected, and every where ignorance, superstition and fanaticism, uniting their baleful effects, multiplied devastations and ruins.

Thus, agitated by their own passions, men, whether in their individual capacity or as collective bodies, always rapacious and improvident, passing from tyranny to slavery, from pride to abjectness, from presumption to despair, have been themselves the eternal instru-

ments of their misfortunes.

Such was the simplicity of the principles that regulated the fate of ancient states; such was the series of causes and essects, consecutive and connected with each other, according to which they rose or fell in the scale of human welfare, just as the physical causes of the human heart were therein observed or instringed. A hundred divers nations, a hundred powerful empires in their incessant vicisfitudes have read again and again these in-

shriftive lessons to mankind.... And these lessons are mute and forgotten! The diseases of past times have appeared again in the present! The heads of the different governments have practised again without restraint, exploded projects of deception and despotism! The people have wandered as before in the laby-

rinths of superstition and ignorance!

And what, added the Genius, calling up his energies afresh, is the consequence of all this? Since experience is useless, since falutary examples are forgotten, the scenes which were asked before are now about to be renewed; revolutions will again agitate people and empires; powerful thrones will, as before, be overturned; and terrible catastrophes remind the human species, that the laws of nature and the precepts of wisdom and truth cannot be trampled on in vain.

CHAP. XII.

MARK THEFT SATEMENTS

LESSONS FAUGHT BY ANCIENT, REPEATED

IN MODERN TIMES.

In this manner did the Genius address me. Struck with the reasonableness and coherence of his discourse, and a multiplicity of ideas crouding upon my mind, which, while twey thwarted my habits, led my judgement at the same time captive, I remained absorbed in prosound silence. Meanwhile, as in this som-

bre and thoughtful disposition I kept my eyes fixed upon Afia, clouds of finoke and of flames at the north, on the shores of the Black Sea, and in the fields of the Crimea, fuddenly attracted my attention. They appeared to alcend at once from every part of the peninfulu, and passing by the isthmus to the continent, they purfued their course, as if driven by an easterly wind, along the miry lake of Asoph, and were lost in the verdant plains of the Coban. Observing more attentively the course of these clouds, I perceived that they were preceded or followed by fwarms of living beings, which, like ants diffurbed by the foot of a paffenger, were in lively action. Sometimes they feemed to move towards and rush against each other, and numbers after the concusion remained motionless. Disquieted at this spectacle, I was endeavouring to distinguish the objects, when the Genius said to me: Do you fee those fires which spread over the earth, and are you acquainted with their causes and effects?—O Genius, I replied, I see columns of flame and fmoke, and as it were infects thataccompany them; but differning with difficulty, as I do, the masses of towns and monu-ments, how can I distinguish such petty creatures? I can fee nothing more than that these insects seem to carry on a fort of mock battles; they advance, they approach, they attack, they purfue. -- It is no mockery, faid the Genius, it is the thing itself .- And what name, replied I, shall we give to these foolith animalculæ that destroy each other? Do they

live only for a day, and is this short life forther abridged by violence and murder? The Genius then once more touched my eyes and my cars. Listen, said he, to me, and observe. -lmmediately, turning my eyes in the fame direction, alas! faid I, transpierced with anguish, these columns of flame, these insects, O Genius! they are men, and the ravages of war! These torrents of flame ascend from towns and villages fet on fire! I fee the horsemen that light them. I fee them, fword in hand, over-run the country. Old men, women and children, in confused multitudes, fly before them. I fee other horsemen, who, with their pikes upon their shoulders, accompany and direct them: I can even distinguish by their led horses, by their kalpaks, and by their tufts of hair,* that they are Tartars; and without doubt those who pursue them in triangular hats and green uniforms are Muscovites. I understand the whole: I perceive that the war has just broken out afresh between the empire of the Czars and the Sultans.—Not yet, replied the Genius; this is only the prelude: these Tartars have been

^{*} By their led horfes, &c. A Tartar horfeman has always two horfes, of which he leads one in hand... The kalfak is a bonnet made of the skin of a sheep or other animal. The part of the head covered by this bonnet is shaved, with the exception of a tust, about the size of a crown piece and which is suffered to grow to the length of seven or eight inches, precisely where our priests place their tonsure. It is by this tust of hair, worn by the majority of Mussulmans, that the angel of the tomb is to take the elect and carry them into Paradise.

and would still be troublesome neighbours; they are ridding themselves of them. Their country is an object of convenience to their less uncivilized enemies; it rounds and makes complete their dominions; and as the first step in the project that has been conceived, the throne of the Guerais is overturned.

In reality I saw the Russian stag hoisted over the Crimea, and their vessels scattered upon

the Euxine.

Meanwhile, at the cries of the fugitive Tartars, the Musfulman empire was in commotion, "Our brethren," exclaimed the children of Mahomet, "are driven from their habitations; the people of the prophet are outraged; infidels are in possession of a confecrated land," and profane the temples of Islanism! Let us arm ourselves to avenge the glory of God and our own cause.

A general preparation for war then took place in the two empires. Armed men, provitions, ammunition and all the murderous accoutrements of battle were every where affembled. My attention was particularly attracted by the immense crowds that in either nation thronged to the temples. On one side

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^{*} Infidels are in the poffession of a confecrated land. It is not in the power of the sultan to cede to a foreign power a province inhabited by true believers. The people, infligated by the lawyers, would not sail to revolt. This is one reason which has led those who know the Turks, to regard as chimerical the ceding of Candia, Cyprus and Egypt, projected by certain. European potentates.

the Mussulmans affembled before their mosques, washed their hands and feet, pared their nails, and combed their beard: then spreading carpets upon the ground, and turning themselves towards the fouth, with their arms sometimes crossed and sometimes extended, they performed their genuslections and prostrations. Recollecting the disasters they had experien-

ced during the last war, they cried:

"God of clemency and pity, hast thou then abandoned thy faithful people? Why doft thou, who has promifed to thy prophet the dominion of nations, and fignalized religion by so many triumphs, deliver up true believers to the fword of infidels?" And the Imans and the Santons faid to the people: "It is the chastisement of your fins. You eat pork, you drink wine, you touch things that are unclean: God has punished you. Do penance; purify yourselves; say your creed; * fast from the riting of the sun to its setting; give the tenth of your goods to the mosques; go to Mecca, and God will make your arms victorious." Then assuming courage, the people gave a general shout. "There is but one God," said they, in a transport of rage, " and Mahomet is his " prophet! accurred be every one that believ-"favour to exterminate these Christians: it " is for thy glory we fight, and by our death we are martyrs to thy name."—And ha-

^{*} There is but one God, and Mahomet is his prophet.

ving offered facrifices, they prepared them-

felves for battle.

On the other hand, the Ruffians on their knees exclaimed: "Let us give thanks to "God, and celebrate his power: he has " strengthened our arm to humblehis enemies. "Beneficent God! incline thine car to our " prayers. To pleafe thee we will for three "days eat neither meat nor eggs. Permit " us to exterminate these impious Mahometans, and overthrow their empire, and we " will give thee the tenth of the spoil, and " erect new temples to thy honour." The priefts then filled the churches with fmoke, and faid to the people: "We pray for you, " and God accepts our incense, and blesses " your arms. Continue to fast and to fight; " tell us the faults you have secretly commit-" ed; beflow your goods on the church; we " will absolve you of your fins, and you shall " die in a state of grace." And they sprinkled water on the people, distributed among them little bones of departed faints to ferve as amulets and talifmans; and the people breathed nothing but war and destruction.

Struck with this contrasting picture of the fame passions, and lamenting to myself their pernicious consequences. I was reflecting on the difficulty the common judge would find in complying with such opposite demands, when the Genius, from an impulse of anger vehe-

mently exclaimed:

What madness is this which strikes my ear? What blind and fatal infanity possesses the

human mind? Sacrilegious prayers, return to the earth from whence you came! Ye concave heavens, repel these murderous vows, these impious thanksgivings! Is it thus, O man, you worship the Divinity? And do you think that he, whom you call Father of all, can receive with complaisance the homage of free-booters and murderers? Ye conquerors, with what sentiments does he behold your arms recking with blood that he has created? arms reeking with blood that he has created? Ye conquered, what hope can you place in useless moans? Is he a man that he should change, or the fon of man that he should repent? Is he governed like you by vengeance and compassion, by rage and by weariness? Base idea, how much unworthy of the Being of beings! Hear these men, and you would imagine that God is a being capricious and mutable; that now he loves, and now he hates; that he chastifes one, and indulges another; that hatred is engendered and nourished in his bosom; that he spreads snares for men, and delights in the fatal effects of imprudence; that he permits ill, and punishes it; that he foresees guilt, and acquiesces; that he is to be bought with gifts like a partial judge; that he reverses his edicts like an undifcerning despot; that he gives and revokes his favours because it his will, and is to be appealed only by fervility like a favage-tyrant. I now completely understand what is the deceit of mankind, who have pretended that God made man in his own image, and who have really made God in theirs; who. have ascribed to him their weakness, their errors, and their vices: and in the conclusion, surprised at the contradictory nature of their own affertions, have attempted to cloke it with hypocritical humility, and the pretended impotence of human reason, calling the delirium of their own understandings the facred mysteries of heaven.

They have faid, God is without variableness and they pray to him to change. They have faid that he is incomprehenable, and they have undertaken to be interpreters of his will.

A race of impostors has made its appearance upon the earth, who, pretending to be in the confidence of God, and taking upon themselves the office of instructing the people, have opened the flood-gates of falsehood and iniquity. They have affixed merit to actions which either are indifferent or absurd. They have dignified with the appollation of virtue the observance of certain postures, and the repetition of certain words and names. They have taught the impiety of eating certain meats on certain days rather than on others. It is thus the Jew would fooner die than work on the fabbath. It is thus the Persian would endure suffocation before he would blow the fire with his breath. It is thus the Indian places supreme perfection in smearing himself with cow-dung, and mysteriously pronouncing the word Aum*. It is thus the

^{*} Pronouncing mysleriously the word Aum. This word is in the religion of the Hindoos a facred emblem of the Divinity. It is only to be pronounced in secret,

Musfulman believes himself purified from all his fins by the ablution of his head and his arms; and disputes, sabre in hand, whether he ought to begin the ceremony at the elbow* or the points of his fingers. It is thus the Christian would believe himself damned, were he to eat the juice of animal food instead of milk or butter. What fublime and truly celestial doctrines! What purity of morals, and how worthy of apostleship and martyrdom! I will cross the seas to teach these admirable laws to favage people and diftant nations. I will fay to them: "Children of nature, how " long will you wander in the paths of igno-"rance? How long will you be blind to the " true principles of morality and religion? " Visit civilized nations, and take lessons of " pious and learned people. They will teach " you, that, to please God, you must in cer-

without being heard by any one. It is formed of three letters, of which the first, a, fignifies the principle of all, the Creator, Brama; the second, u, the conservator, Vichenou; and the last, m, the destroyer who puts an end to all, Chiven. It is pronounced like the monosyllable om, and expresses the unity of those three Gods. The idea is precisely that of the Alpha and Omega mentioned in the New Yestament.

* Whether he ought to begin the ceremony at the elbow, &c. This is one of the grand points of schism between the partizans of Omar and those of Ali. Suppose two Mahometans to meet on a journey and to accost each other with brotherly affection: the hour of prayer arrives; one begins his ablution at his singers, the other at the elbow, and instantly they are mortal enemies. O sublime importance of religious opinions! O prosound philosophy of the authors of them!

" tain months of the year faint all day with "hunger and thirst. They will teach you how you may shed the blood of your neighbour, and purify yourselves from the stain, by repeating a profession of saith, and making a methodical ablution: how you may rob him of his goods and be-ab-66

folved from the guilt by sharing them with

certain persons, whose profession it is to " live in idleness upon the labour of others."

Sovereign and mysterious power of the Universe! secret Mover of nature! universal Soul of every thing that lives! infinite and incomprehensible Being, whom, under so many forms, mortals have ignorantly worthipped! God, who in the immensity of the heavens dost guide revolving worlds, and people the abyls of space with millions of suns: fay, what appearance do those human insects, which I can with difficulty distinguish upon the earth, make in thy eyes? When thou directest the ftars in their orbits, what to thee are the worms that crawl in the dust? Of what importance to thy infinite greatness are their distinction of sects and parties? And how art: thou concerned with the fubtleties engendered by their folly?

And you, credulous men, shew me the efficacy of your practices! During the many ages that you have observed or altered them, what change have your prefriptions wrought in the laws of nature? Plas the fun shone with greater brilliance? Has the course of the scasons at all varied? Is the earth more fruitful, are the people more happy? If God is good, how can he be pleased with your penances? If he is infinite, what can your homage add to his glory? Inconsistent men, answer these questions!

Ye conquerors, who pretend by your arms to serve God, what need has he of your aid? If he wishes to punish, are not earthquakes, volcanos, and the thunderbolt in his hand? And does a God of clemency know no other way of correcting but by extermination?

Ye Musfulmans, if your misfortunes were the chastifements of heaven for the violation of the the five precepts, would prosperity be showered on the Franks who laugh at these things? If it is by the laws of the Koran that God judges the earth, what were the principles by which he governed the nations that existed before the prophet, the numerous people who drank wine, ate pork, and travelled not to Mecca, yet to whom it was given to raise powerful empires? By what laws did he judge the Sabeans of Nineveh and of Babylon; the Persian, who worshipped fire; the Greek and Roman idolaters; the ancient kingdoms of the Nile, and your own progenitors, the Arabs and Tartars? How does he at prefent judge the various nations that are ignorant of your worship, the numerous casts of Indians, the vast empire of the Chinese, the fwarthy tribes of Africa, the Islanders of the Atlantic Ocean, the colonies of America?

Prefumptuous and ignorant men, who arrogate to yourfelves the whole earth, were

God to fummon at once all past and present generations, what portion would those Christian and Muffulman fects, calling themselves universal, bear in the vast affemblage? What would be the judgment of his fair and impartial justice respecting the actual mass of mankind? It is in citimating the general fystem of his government that you wander among multiplied absurdities; and it is there that, in reality, truth prefents itself in all its evidence. It is there that we trace the simple but powerful laws of nature and reason; the laws of the common mover, the general cause; of a God impartial and just, who that he might fend his rain upon a country, asks not who is its prophet; who causes his sun equally to fhine on all tribes of men, whether diftinguished by a fair or a fable complexion, on the lew as on the Mutiulman, on the Christian as on the Heathen; who multiplies the inhabitants of every country with whom order and industry reign; who gives pro perity to every empire where justice is observed, where the powerful is restrained, and the poor man protected by the laws; where the weak lives in fafety, and where all enjoy the rights which. they derive from nature and an equitable compact.

Such are the principles, by which nations are judged! This is the true religion by which the fate of empires is regulated, and which, O Ottomins, has ever decided that of your own empire! Interrogate your ancestors; atk

them by what means they rose to greatness, when, idolaters, few in number and poor, they came from the deferts of Tartary to encamp in these fertile countries! Ask them if it was by Islamism, at that period unknown to them, that they conquered the Greeks and Arabs; or by their courage, prudence, moderation and unanimity, the true powers of the focial state. Then the Sultan himself administered justice and maintained order: then the prevaricating judge and the rapacious governor were pun-ished, and the multitude lived in ease: the cultivator was fecure from the rapine of the janizary, and the fields were productive: the public roads were fafe, and commerce flourished. It is true you were a league of robbers, but among yourselves you were just. You subjugated nations, but you did not oppress them. Vexed by their own princes, they preserved being your tributaries. "Of what "importance is it to me, faid the Christian, whether my master be pleased with images "or breaks them in pieces, provided he is ignification in heaven." You were temperate and hardy; your enemies foft and effeminate: you were skilled in the art of battle; they had forgotten its principles: you had experienced chiefs, warlike and disciplined troops; the hope of booty excited ardour; bravery was recompensed; disobedience and cowardice punished; and all the springs of the human heart were in action. You thus conquered a

hundred nations, and out of the mass found-

ed an immense empire.

But other manners fucceeded. The laws of nature, however, did not less operate in your misfortunes than in your prosperity.-You destroyed your enemies, and your grasping ambition, still in force, prayed upon yourfelves. Having become rich, you commenced an internal contest respecting the division and the enjoyment of your riches, and diforder was generated through every class of your fociety. The Sultan, intoxicated with his greatness, misunderstood the object of his functions, and all the vices of arbitrary power presently unfolded themselves. Meeting with no obstacle to his desires, he became a depraved character. Weak, and arrogant at the same time, he spurned the people, and would no longer be influenced and directed by their voice. Ignorant, and yet flattered, he neglected all instruction, all study, and funk into total incapacity. Become himself unqualified for the conduct of affairs, he committed the trust to hirelings, and these hirelings deceived him. To fatisfy their own passions, they stimulated and increased his; they multiplied his wants, and his enormous luxury devoured every thing. He was no longer content with the frugal table, the modest attire, and the simple habitation of his ancestors: the earth and sea must be exhausted to fatisfy his pride; fcarce furs wruth be fetched from the pole, and coffic times from the equator: he confumed at a meal the tribute of a ciry,

and in a day the revenue of a province. He became infested with an army of women, eunuchs, and courtiers. He was told that the virtue of kings consisted in liberality; and the munificence and treasures of the people were delivered into the hands of parasites. In imitation of the master, the slaves were also desirouz of having magnificent houses, furniture of exquisite workmanship, carpets richly entered, vases of gold and silver for the villest uses; and all the wealth of the empire was swallowed up in the Serai.

To supply this inordinate luxury the slaves and the women sold their influence; and venality introduced a general depravation. They sold the favour of the prince to the Viser, and the Viser sold the empire. They sold the law to the Cadi, and the Cadi sold justice. They sold the altar to the priest, and the priest sold heaven. And gold obtaining every thing, nothing was left unpractifed to obtain gold. For gold, friend betrayed friend; the child his father; the servant his master; the wife her honour; the merchant his conscience; and there no longer existed in the state either good faith, manners, concord, or stability.

The Pacha, who purchased his office, presently had recourse to the system of farming it for a revenue, and exercising upon it every species of extortion. He sold the collection of the taxes, the command of the troops, the administration of the districts; and in proportion as every employment was temporary, rapine, distusing itself from rank to rank, was rapid and precipitate. The exciseman oppressed the merchant by his exactions, and trade was annihilated. The Aga stript the husbandman, and cultivation was degraded. The labourer robbed of his little capital, had not where with to sow his field: taxes neverthelets became due, and he was unable to pay them; he was threatened with corporal punishment, and driven to the expedient of a loan: specie, for want of security, was withdrawn from circulation; the interest of money became enormous, and usury aggravated the misery of the poor.

Inclement seasons, periods of dearth, had rendered the harvests abortive, but government would neither forgive nor postpone its demands. Distress began its career: a part of the inhabitants of the villages took resuge in the cities; the burth en upon those that remained became greater, their ruin was consummated and the country depopulated.

Driven to the last extremity by tyranny and insult, certain villages broke out into rebellion. The Pacha considered the event as a subject of rejoicing; he made war upon them, took their houses by storm, ransacked their goods, and carried off their cattle. The soil became a defert, and he exclaimed:

What care I; I shall be removed from it to-morrow.

Yet again, the want of cultivation led one free farther. Periodical rains, or fwelling tides, overflowed the banks and covered the

country with fwamps; these swamps exhaled a putrid air, which spread chronical diseases, pestilence, and sickness of a thousand forms, and was followed by a still farther disease of population, by penury and ruin.

Oh! who can enumerate all the evils of

this tyrannical fystem of government!

Sometimes the Pachas make war of themfelves, and, to averge their personal quarrels, provinces are laid wafte. Sometimes, dreading their masters, they aim at independence, and draw upon their subjects the chastisement of their revolt. Sometimes, fearing these very fubjects, they call to their aid and keep in pay foreign troops, and to be fure of them, they indulge them in every kind of robbery. In one place, they commence an action against a rich man, and plunder him upon false pre-In another, they suborn witnesses, and impose a fine for an imaginary offence. On all occasions they excite the hatred of fects against each other, and encourage informations for the fake of increasing their own corrupt advantages. They extort from men their property; they attack their perfons; and when their imprudent avarice has heaped into one mass the riches of a province, the fupreme government, with execrable persidy, pretending to avenge the oppressed inhabitants, draws to itself their spoil in the tpoil of the culprit, and wantonly and vainly expirte in blood the crime of which it was itfelf the accomplice.

O iniquitous beings, fovereigns or ministers, who fport with the life and property of the people! was it you who gave breath to man, that you take it from him? Is it you who fertilize the earth, that you dissipate its fruits? Do you fatigue your arms with ploughing the field? Do you expose yourselves to the heat of the fun, and endure the torment of thirst in cutting down the harvest and binding it into fheaves? Do you watch like the shepherd in the nocturnal dew? Do you traverse deserts like the indefatigable merchant? Alas! when I have reflected on the cruelty and infolence of the powerful, my indignation has been roused, and I have said in my anger: What! will there never appear upon the earth a race of men who shall avenge the people and punish tyrants! a fmall number of robbers devour the multitude, and the multitude fuffer themfelves to be devoured! O degraded people, awake to the recognition of your rights! authority proceeds from you, yours is all the power. Vainly do kings command you in the name of God and by their lance: foldiers, obey not the fummons. Since God supports the Sultan, your fuccour is useless; since the fword of heaven suffices him, he has no need of yours; let us see what he can do of himself. The foldiers have laid down their arms; and lo, the masters of the world are as feeble as the meanest of their subjects! Ye people, know then that those who govern you are your chiefs and not your masters; your guardians appointed by yourselves, and not your

proprietors; that your wealth is your own, and to you they are accountable for the administration of it; that kings or subjects, God has made all men equal, and no human being has a right to oppress his fellow-creatures.

But this nation and its chiefs acknowledge not these sacred truths. . . . Be it so; they will fuffer the consequences of their error. The decree is gone forth; the day approaches when this colossus of power shall be dashed to pieces, and fall crushed by its own weight: Yes, I fwear by the ruins of fo many demolished empires, that the crescent shall undergo the same fate as the states whose mode of government it has imitated! A foreign people shall drive the Sultans from their metropolis; the throne of Orkhan shall be subverted; the last shoot of his race shall be cut off; and the horde of the Oguzians,* deprived of their chief, shall be dispersed like that of the Nogians. In this diffolution the fubjects of the empire, freed from the yoke that held them together, will refume their ancient distinctions, and a general anarchy take place, as happened in the empire of the Sophis,† till there shall arise among the Arabs, the Armenians, or the Greeks, legislators who shall form new states.

^{*} The horse of Oguzians. Before the Turks took the name of their chief Cthman I. they bore that of Oguzians: and it was under this appellation that they were driven out of Tartery by Gengis, and came from the borders of Gihoun to fettle themselves in Anatolia.

[†] A general anarchy take place, as happened in the enpire of the Sophie. In Persia, after the thath of Thanas-Koulikan, each province had its chief, and for forty years

Oh! were a fagacious and hardy race of men to be found, what materials of greatness and glory are here! But the hour of destiny is arrived. The cry of war strikes my ear, and the catastrophe is about to commence! In vain the Sultan draws out his armies; his ignorant foldiers are beaten and scattered. vain he calls upon his subjects; their hearts are callous; his subjects reply: "It is decreed; " and what is it to us who is to be our maf-"ter? we cannot lofe by the change." In vain these true believers invoke heaven and the prophet, the prophet is dead, and heaven without pity answers: "Cease to call upon "me. You are the authors of your calami-"ties, find yourselves their remedy. Nature has established laws, it becomes you to pracstife them. Examine and reflect upon the " events that take place, and profit by expe-"rience. It is the folly of man that works " his destruction; it is his wisdom that must " fave him. The people are ignorant; let them get understanding: their chiefs are " deprayed; let them correct their vices and " amend their lives, for fuch is the decree of " nature: Since the evils of Society flow from " ignorance and inordinate desire, men will ne-" ver cease to be tormented till they shall become inielligent and wife; till they shall practife " the art of justice, founded on a knowledge of

these chiefs were in a constant state of war. In this view the Turks do not say without reason: "Ten years of a tyrant are less destructive than a single night of anarchy."

"the various relations in which they stand and the laws of their own organization."*

* A fingular moral phenomenon made its appearance in Europe in the year 1788. A great nation, jealous of its liberty, contracted a fondness for a nation the enemy of liberty: a nation friendly to the arts for a nation that detelts them; a mild and tolerant nation for a perfecuting and fanatic one; a focial and gay nation for a nation whose characteristic are gloom and misanthrophy; in a word, the French were fmitten with a passion for the Turks: they were defirous of eagaging in a war for them, and that at a time when a revolution in their own country was just at its commencement. A man who perceived the true nature of the fituation. wrote a book to distuade them from the war: it was immediately pretended that he was paid by the government, which in reality wished the war, and which was upon the point of shutting him up in a state prison. Another man wrote to recommend the war: he was applauded, and his word taken in payment for the science, the politeness and importance of the Turks. It is true that he believed in his own thefis, for he had found among them people who cast a nativity, and alchymills who reined his fortune; As he found Martinists at Paris, who enabled him to fup with Sefostris, and Magnetisers who concluded with dethroying his existence. Notwithstanding this, the Turks were beaten by the Russians, and the man who then predicted the fall of their empire, perfifts in the prediction. The result of this fall will be a complete change of the political system, as far as it relates to the coast of the Mediterranean If, however, the French become important in proportion as they become free, and if they make use of the advantage they will obtain, their progress may easily prove of the most honourable fort, instinuch as, by the wife decrees of fate, the true interest of mankind evermore accords with their true morality.

CHAP. XIII.

WILL THE HUMAN RACE BE EVER IN A BET-TER CONDITION THAN AT PRESENT?

OPPRESSED with forrow at the predictions of the Genius and the severity of his reafoning: Unhappy nations, cried I, bursting into tears! Unhappy my own lot! I now defpair of the felicity of man! fince his evils flow from his own heart, fince he must himself apply the remedy, woe forever to his existence! For what can restrain the inordinate desire of the powerful? who shall enlighten the ignorance of the weak? Who instruct the multitude in the knowledge of its rights, and force the chiefs to discharge the duties of their station! Individual will not cease to oppress individual, one nation to attack another nation, and never will the day of prosperity and glory again dawn upon these countries. Alas! conquerors will come; they will drive away the oppressors, and will establish themselves in their place; but, succeeding to their power, they will fucceed also to their rapacity, and the earth will have changed its tyrants without leffening the tyranny.

Then turning towards the Genius: O Cenius! faid I, despair has taken hold of my heart. While you have instructed me in the nature of man, the depravity of governors, and the abjectness of those who are governed, have given me a disgust to life; and since

there is no alternative but to be the accomplice or the victim of oppression, what has the virtuous man to do but to join his ashes to those of the tombs!

The Genius, fixing upon me a look of feverity mixed with compassion, was filent. After a few minutes he replied: It is then in dy-ing that virtue-confets? The wicked man is indefatigable in the confumnation of vice, and the just disheartened at the first obstacle which flands in the way of doing good!.... But fuch is the human heart: fuccess intoxicates it to prefumption, disappointment dejects and terrifies it. Always the victim of the fensationof the moment, it judgesnot of things by their nature but by the impulse of passion Mortal, who despairest of the human race, upon what profound calculation of reasonings and events is your judgment formed? Have you ferutinized the organization of fentible beings, to determine with precision whether the fprings that incline them to happiness are weaker than those which repel? or rather, viewing at a glance the history of the species, and judging of the future by the example of the past, have you hence discovered with certainty, that all proficiency is impossible? Let me ask: Have focieties, since their origin, made no step towards instruction and a better flate of things? Are men still in the woods defitute of every-thing, ignorant, Rupid and ferocious? Are there no nations advanced beyoud the period, when nothing was to be feen upon the face of the globe but favage freebooters or favage flaves? If individuals have at certain times, and in certain places, become better, why should not the mass improve? If particular societies have attained a considerable degree of perfection, why should not the progress of the general society advance? If first obstacles have been overcome, why should succeeding ones be insurmountable?

But you are of opinion that the human race is degenerating; Guard yourself against the illusion and paradoxes of misanthropy. Distatisfied with the present, man supposes in the past a perfection which does not exist, and which is merely the discoloration of his chagrin. He praises the dead from enmity to the living, and employs the bones of the fathers as an instrument of chastisement against the children.

To establish this principle of a retrograde perfection, it is necessary that we should contradict the testimony of facts and reason. Nor is this all; the facts of history might indeed be equivocal, but it is farther necessary that we should contradict the living fact of the nature of man; that we should affert that he is born with a perfect science in the use of his senses; that; previous to experience he is able to distinguish poison from aliment; that the sagacity of the infant is greater than that of his bearded progenitor; that the blind man can walk with more affurance than the man endowed with fight; that man, the creature of civilization, is less favoured by circumstances

than the cannibal; in a word, that there is no truth in the existing gradation of instruction

and experience.

Young man, believe the voice of tombs and the testimony of monuments. There are countries which have doubtless fallen off from what they were at certain epochas: but if the understanding were to analyse thoroughly the wisdom and felicity of their inhabitants at those periods, their glory would be found to have less of reality than of splendour; it would be seen that even in the most celebrated states of antiquity, there existed enormous vices and cruel abuses, the precise cause of their instability; that in general the principles of government were atrocious; that, from people to people, audacious robbery, barbarous wars, and implacable animofities were prevalent;* that natural right was unknown; that morality was perverted by fenfeless fanaticism and deplorable superstition; that a dream, a vision, an oracle, were the frequent occasion of the most terrible commotions. Nations are not perhaps yet free from the power of thefe evils; but their force is at least diminished, and the experience of past times has not been wholly loft. Within the three last centuries especially the light of knowledge has been increased and diffeminated; civilization, aided

^{*} From people to people barbarous ware were prevolent. Read the history of the wars of Rome and Carthage, of Sparta and Methina, of Athens and Syracuse, of the Hebrews and the Phænicians: yet these are the nations of which antiquity boasts as being most polished!

by various happy circumstances, has perceptibly advanced, and even inconveniences and abuses have proved advantageous to it: for if conquests have extended kingdoms and states beyond due bounds, the people of different countries, uniting under the same yol,, have lost that spirit of estrangement and division which made them all enemies to one another. If the hands of power have been strengthened, an additional degree of fystem and harmony has at least been introduced in its exercise. If wars have become more general in the mass of their influence and operation, they have been less destructive in their details. If the people carry to the combat less personality and less exertion, their struggles are less sanguinary and serocious. If they are less free, they are less turbulent; if they are more effeminate, they are more pacific. Despotism itself seems not to have been unproductive of advantages: for if the government has been absolute, it has been less perturbed and tempestuous; if thrones have been regarded as hereditary property, they have excited less dissention and exposed the people to sewer convulsions; in fine, if despots, with timid and mysterious jealousy have interdisted all knowledge of their administration, all rivalship for the direction of affairs, the passions of mankind excluded from the political career, have fixed upon the arts and the science of nature; the sphere of ideas has been enlarged on every fide; man, devoted to abstract studies, has better understood his place in the system of

nature, and his focial relations; principles have been more fully discussed, objects more accurately discerned, knowledge more widely disfused, individuals made more capable, manners more sociable, life more benevolent and pleasing; the species at large, particularly in certain countries, have been evidently gainers: nor can this improvement fail to proceed, since its two principal obstacles, those which have hitherto rendered it so slow, and frequently retrograde, the difficulty of transmitting ideas from age to age, and communicating them rapidly from man to man, have been removed.

With the people of antiquity, every canton and every city, having a language peculiar to itself, stood aloof from the rest, and the result was favourable to ignorance and anarchy: they had no communication of ideas, no participation of discoveries, no harmony of interests or of will, no unity of action or conduct. Beside, the only means of disfusing and transmitting ideas being that of speech, sugitive and limited, and that of writing, slow of execution, expensive, and acquired by sew, there resulted an extreme dissiculty as to instruction in the first instance, the loss of advantages one generation might derive from the experience of another, instability, retrogradation of science, and one unvaried scene of chaos and childhood.

On the contrary, in the modern world, and particularly in Europe, great nations having allied themselves by a fort of universal lan-

guage, the firm of opinion has been placed upon a broader basis; the minds of men have fympathifed, their hearts have enlarged; we have feen agreement in thinking, and concord in acting: in fine, that facred art, that memorable gift of celestial genius, the press, furnished a means of communicating, of diffusing at one instant any idea to millions of the species, and of giving it a permanence which all the power of tyrants has been able neither to sufpend nor to suppress. Hence has the vast mass of instruction perpetually increased; hence has the atmosphere of truth continually grown brighter, and a strength of mind been produced that is in no fear of counteraction. And this improvement is the necessary effect of the laws of nature; for by the law of fenfation, man as invincibly tends to make himfelf happy, as the flame to ascend, the stone to gravitate, the water to gain its level. His ignorance is the obstacle-which misleads him as to the means, and deceives him respecting causes and effects. By force of experience he will become enlightened; by force of errors he will fet himself right; he will become wife and good, because it is his interest to be fo: and ideas communicating themselves through a nation, whole classes will be inthructed, science will be universally familiar, and all men will understand what are the principles of individual happiness and of public felicity; they will understand what are their respective relations, their rights and their du-

I. 2

ties in the focial order; they will no longer, be the dupes of inordinate defire; they will perceive that morality is a branch of the science of physics, composed it is true of elements complicated in their operation, but simple and invariable in their nature, as being-no other than the elements of human organization itfelf. They will feel the necessity of being moderate and just, because therein consists the advantage and fecurity of each; that to wish to enjoy at the expence of another is a false calculation of ignorance, because the result of fuch proceeding, are reprifals, enmity and revenge; and that dishonesty is invariably the offspring of folly.

Individuals will feel that private happiness is allied to the happiness of society:

The weak that instead of dividing their interests they ought to unite, because equality constitutes their strength:

The rich, that the measure of enjoyment is limited by the constitution of the organs,

and that lassitude follows satiety:

The poor, that the highest degree of human felicity consists in peace of mind and the due employment of time:

* Public opinion, reaching kings on their thrones, will oblige them to keep themselves within the bounds of a regular authority:

Chance itself serving the cause of nations, will give them fometimes incapable chiefs, who, through weakness, will suffer them tobecome free; and fometimes enlightened chiefs, who will virtuously emancipate them: Individuality will be a term of greater comprehension, and nations, free and enlightened, will hereafter become one complex individual, as single men are now: the consequences will be proportioned to the state of things. The communication of knowledge will extend from society to society till it comprehends the whole earth. By the law of imitation the example of one people will be followed by others, who will adopt its spirit and its laws. Despots themselves, perceiving that they can no longer maintain their power without justice and beneficence, will be induced, both from necessity and rivalship, to soften the rigour of their government; and civilization will be universal.

Among nations there will be established an equilibrium of force, which, containing them within the limits of just respect for their reciprocal rights, will put an end to the barbarous practice of war, and induce them to submit to civil arbitration the decision of their disputes,* and the whole species will become one grand society, one individual family governed by the same spirit, by common laws, and enjoying all the selicity of which human nature is capable.

This great work will doubtlefs be long ac-

^{*} The decision of their disputes. What is a people? An individual of the fociety at large. What a war? A duel between two individual people. In what manner ought a fociety to act when two of its members fight? Interfere and reconcile, or repress them. In the days of the Abbe de Saint-Fierre this was treated as a drown, but happily for the human race it begins to be realized.

complishing, because it is necessary that one and the fame motion should be communicated to the various parts of an immense body; that the same leaven should assimilate an enormous mass of heterogeneous elements: but this motion will effectually operate. Already fociety at large, having paffed through the fame stages, as particular societies have done, promifes to lead to the fame refults. At first disconnected in its parts, each individual stood alone; and this intellectual folitude constituted its age of anarchy and childhood. Divided afterwards into fections of irregular fize, as chance directed, which have been called states and kingdoms, it has experienced the fatal effects which result from the inequality of wealth and conditions; and the aristocracy by which great empires have domineered over their dependencies, have formed its fecond age. In process of time, these paramount chiefs of the globe have disputed with each other for superiority, and then was feen the period of faction and civil broils. And now the parties, tired of their discords and feeling the want of laws, figh for the epocha of order and tranquillity. Let but a virtuous chief arise, a powerful and just people appear, and the earth will arrive at supreme power. It waits a legislative people; this is the object of its wishes and its prayers, and my heart hears it cry. . . . Then turning to the quarter of the west: Yes, continued he, a hollow noise already strikes my ear; the cry of liberty, uttered upon the farther thores of the Atlantic, has reached to the old continent. At this cry a fecret murmur against oppression is excited in a powerful nation; a falutary alarm takes place respecting its situation: it enquires what it is and what it ought to be; it examines into its rights, its resources, and what has been the conduct of its chiefs... One day, one reslection more... and an immense agitation will arise, a new age will make its appearance, an age of assonishment to vulgar minds, of surprise and dread to tyrants, of emancipation to a great people, and of hope to the whole world.

CHAP. XIV.

THE GRAND OBSTACLE TO IMPROVEMENT:

HE Genius stopt. My mind, however, preoccupied with gloomy forebodings, yielded not to persuasion, but searful of offending him by opposition, I made no reply. After a short interval; sixing on me a look that transpierced my soul: You are silent, said he, and your heart is agitated with thoughts which it dares not utter!—Consused and terrised: O Genius, I made answer, pardon my weakness: truth alone has doubtless proceeded from your lips; but your celestial intelligence can distinguish its traits, where to my gross faculties there appearnothing butclouds. Lacknowledge it, conviction has not penetra-

ted my foul, and I feared that my doubts

might give you offence.

And what is doubt, replied he, that it should be regarded as a crime? Has man the power of thinking contrary to the impressions that are made upon him? If a truth be palpable, and its observance important, let us pity the man who does not perceive it: his punish-ment will infallibly spring from his blindness. If it be uncertain and equivocal, how is he to find in it what does not exist? To believe without evidence and demonstration is an act of ignorance and folly. The credulous man involves himself in a labyrinth of contradictions; the man of fense examines and discusses every question, that he may be confistent in his opinions; he can endure contradiction, because from the collision evidence arises. olence is the argument of falsehood; and to impose a creed authoritatively, is the index and proceeding of a tyrant.

Emboldened by these sentiments, I replied: O Genius, since my reason is free, I strive in vain to welcome the slattering hope with which you would console me. The sensible and virtuous soul is prone enough to be hurried away by dreams of sancied happiness; but a cruel reality incessantly recals its attention to suffering and wretchedness. The more I meditate on the nature of man, the more I examine the present state of society, the less possible does it appear to me that a world of wisdom and selicity should ever be realized. I survey the sace of our whole hemisphere, and

no where can I perceive the germ of a happy revolution. All Asia is buried in the most profound darkness. The Chinese, subjected to an insolent despotism,* dependent for their fortune upon the decision of lots, and held in awe by strokes of the bamboo, enslaved by the immutability of their code, and by the irremediablevoice of their language, offer to my

* The Chinese subjected to an infolent despotism. The emperor of China calls himself the son of heaven. That is, of God; for in the opinion of the Chinese, the material of heaven, the arbiter of fatality, is the Deity himself. The emperor only shows himself once in ten months, lest the people accustomed to see him, might lose their respect; for he holds it as a maxim that power can only be supported by force, that the people have no idea of justice, and are not to be governed but by coercion." Narrative of two Mahometan travellers in \$51 and \$77, translated by the Abbe Renaudot in 1718.

Notwithstanding what is afferted by the missionaries, this situation has undergone no change. The bamboo, still reigns in China, and the son of heaven bastinades, for the most trivial fault, the Mandarin, who in his turn bastinades the people. The Jesuits may tell us that this is the best governed country in the world, and its inhabitants the happiest of men: but a single letter from Amyot has convinced me that China is a truly Turkish government, and the account of Sonnerat consirms it. See

Vol. II. of Voyage aux Indies, in 4to.

The irremediable voice of their language. As long as the Chinese shall in writing make use of their present characters, they can be expected to make no progress in civilization. The necessary introductory step must be the giving them an alphabet like our own, or the substituting in the room of their language that of the Tartars: the improvement made in the lutter by M. de Lengles, is calculated to introduce this change. See the Mantchou alphabet, the production of a mind truly learned in the formation of language.

view an abortive civilization and a race of automata. The Indian, fettered by prejudice, and manacled by the inviolable institution of his casts, vegetates in an incurable apathy. The Tartar, wandering or fixed, at all times ignorant and ferocious, lives in the barbarity of his ancestors. The Arab, endowed with a happy genius, lofes its force and the fruit of his labour in the anarchy of his tribes and the jealoufy of his families. The African, degraded from the state of man, seems irremediably devoted to fervitude. In the North I fee nothing but ferfs, reduced to the level of cattle, the live stock of the estate upon which they live.* Ignorance, tyranny, and wretchedness have every where struck the nations with flupor; and vicious habits, depraying the natural fenses, have destroyed the very instinct of happiness and truth. In some countries of Europe, indeed, reason begins to expand its wings; but even there is the knowledge of individual minds common to the nation? Has the superiority of the government been turned to the advantage of the people? And these people, who call themselves polished, are they not those who three centuries ago filled the earth with their injustice? Are they not those who, under the pretext of commerce, laid India waste, dispeopled a new continent, and who at present subject Africa to the most in-

^{*} In the north I fee nothing but ferfs, &c. When this was written the revolution in Poland had not taken place. I beg leave to apologize to the virtuous nobles and enlightened prince by whom it was effected.

human flavery? Can liberty spring up out of the bosom of despots, and justice be administered by the hands of rapacity and avarice? O Genius! I have beheld civilized countries, and the illusion of their wisdom has vanished from my fight. I faw riches accumula ted in the hands of a few individuals, and the multitude poor and destitute. I saw all right and power concentered in certain classes, and the mass of the people passive and dependent. faw the palaces of princes, but no incorporation of individuals as fuch, no common-hall of nations. I perceived the deep attention that was given to the interests of government; but no public interest no sympathetic spirit. I saw that the whole science of those who command confifted in prudently oppressing; and the refined fervitude of polished nations only appeared to me the more irremediable.

With one obstacle in particular my mind was sensibly struck. In surveying the globe, I perceived that it was divided into twenty different systems of religious worship. Each nation has received, or formed for itself, opposite opinions, and ascribing to itself exclusively the truth, has imagined every other to be in error. But if, as is the fact, in this discordance the majority deceive themselves, and deceive themselves with sincerity, it follows that the human mind as readily imbibes salsehood as truth; and in that case how is it to be enlightened? How are prejudices to be extirpated that first take root in the mind? How is

the bandage to beremoved from the eyes when the first article in every creed, the first dogma of all religions, is the profcription of doubt, of examination, and of the right of private judgment? How is truth to make itself known? If the refort to the demonstration of argument, pufillanimous man appeals against the evidence to his conscience. If she call in the aid of divine authority, already prepoffesfed, he opposes an authority of a similar kind, and treats all innovation as blasphemy. Thus, in his blindness, riveting the chains upon himfelf, does he become the sport of his ignorance and passions. To dissolve these fatal thackles, a miraculous concurrence of happy circumstances would be necessary. It would be necessary that a whole nation, cured of the delirium of superstition, should no longer be liable to the impressions of fanatacism: that, freed from the yoke of a false doctrine, it should voluntarily embrace the genuine system of morality and reason: that it should become at once courageous and prudent, wife and docile; that every individual, acquainted with his rights, should scrupulously observe their limits; that the poor should know how to refift seduction, and the rich the allurements of avarice; that there should be found upright and difinterested chiefs: that its tyrants should be seized with a spirit of madness and folly; that the people, recovering their powers, thould perceive their inability to exercise them, and confert to appoint delegates; that having lish created their magistrates, they should know both how to respect and how to judge them; that in the rapid renovation of a whole nation pervaded with abuse, each individual removed from his former habits, should suffer patiently the pains and self-denials amnexed; in fine, that the nation should have the courage to conquer its liberty, the wisdom to secure it, the power to defend it, and the generosity to communicate it. Can sober judgement expect this combination of circumstances? Should fortune in the infinite variety of her caprices produce them, is it likely that I should live to see that day? Will not this frame long before that have mouldered in the tomb?

Here oppressed with forrow, my heart deprived me of utterance. The Genius made no reply; but in a low tone of voice I heard him say to himself: "Let us revive the hope of this man; for if he who loves his fellow creatures be suffered to despair, what is to become of nations? The past is perhaps but too much calculated to deject him.
Let us then anticipate suturity; let us unveil the assonishing age that is about to
arise, that virtue, seeing the end of its wishes, animated with new vigour, may redouble its efforts to hasten the accomplishment

CHAP. XV.

THE NEW AGE.

CARCELY had the Genius uttered to himself these words than an immense noise proceeded from the west, and turning my eyes to that quarter, I perceived, at the extremity of the Mediterranean, in the country of one of the European nations, a prodigious movement, similar to what exists in the bosom of a large city when, pervaded with sedition, an innumerable people, like waves, sluctuate in the streets and public places. My ear, struck with their cries which ascended to the very heavens, distinguished at intervals these phrases:

"What is this new prodigy? What this cruel and mysterious scourge? We are a numerous people, and we want strength! We have an excellent soil, and we are destitute, of provision! We are active and laborious, and we live in indigence! We pay enormous tributes, and we are told that they are not sufficient! We are at peace without, and our persons and property are not safe within! What then is the secret enemy that devours

From the midst of the concourse, some individual voices replied: "Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintenance of society, gather round it, and you

" will discover the enemy that preys on your "vitals."

The standard being erected, the nation found itself suddenly divided into two bodies of unequal magnitude and diffimilar appearance: the one innumerable and nearly integral, exhibited in the general poverty of their dress, and in their meagre and funburnt faces, the mark of toil and wretchedness; the other, a petty groupe, a valueless fraction, presented, in their rich attire, embroidered with gold and filver, and in their fleek and ruddy complexions, the fymptoms of leifure and abundance. Confidering these men more attentively, I perceived that the large body was constituted of labourers, artifans, tradefmen, and every profefsion useful to fociety; and that in the lesser groupe there were none but priests, courtiers, public accountants, commanders of troops, in fhort the civil, military, or religious agents of government.

The two bodies being front to front affembled, and having looked with aftonishment at each other, I saw the feelings of indignation and resentment spring up in the one, and a fort of panic in the other; and the large said to

the finall body:

Why stand you apart; are you not of our number?

No, replied the groupe; you are the people; we are a privileged class; we have laws, customs, and rights peculiar to ourselves. People.

And what labour do you perform in the fociety?

Privileged Class.

None: we are not made to labour.

People.

How then have you acquired your wealth? Privileged Class.

By taking the pains to govern you.

People.

To govern us! and is this what you call governing? We toil, and you enjoy; we produce, and you diffipate; wealth flows from us, and you absorb it. . . . Privileged men, class distinct from the people, form a nation apart, and govern yourselves.*

Then deliberating on their new fituation, some among the groupe said: Let us join the people, and partake their burthens and cares: for they are men like ourselves. Others replied: To mix with the herd would be degrading and vile; they are born to ferve us, who

And govern yourselves. This dialogue between the people and the indolent classes, is applicable to every socicty; it contains the feeds of all the political vices and diforders that prevails, and which may thus be defined; men who do nothing, and who devour the fubstance of others; and men who arrogate to themfelves particular rights and exclusive privileges of wealth and indolence. Compare the Mamlouks of Egypt, the nobility of Europe, the Nairs of India, the Emirs of Arabia, the patricians of Rome, the Christian clergy, the Imans, the Bramins, the Bonzes, the Lamas, &c. &c. and you will find in all the tame characteristic feature—" Men living in idleness " at the expence of those who labour,"

are men of a superior race. The civil governors said: the people are mild and naturally servile; let us speak to them in the name of the king and the law, and they will return to their duty. . . . People! the king decrees, the sovereign ordains.

People.

The king cannot decree any thing which the fafety of the people does not demand; the fovereign cannot ordain but according to law.

Civil Governors.

The law calls upon you for fubmission.

Pcople.

The law is the general will; and we will a new order.

Civil Governors.

You are in that cafe rebels.

People.

A nation cannot be a rebel; tyrants only are rebels.

Civil Governors.

The king is on our fide, and he enjoins you to fubmit.

People.

Kings cannot be separated from the nation in which they reign. Our king cannot be on your side; you have only the phantom of his countenance.

Then the military governors advanced, and they faid: The people are timorous; it is proper to threaten them; they will yield to the influence of force. . . . Soldiers, chaftife this infolent multitude!

People.

Soldiers, our blood flows in your veins! will you strike your brothers? If the people be destroyed, who will maintain the army?

And the foldiers, grounding their arms, faid to their chiefs: We are a part of the people; we whom you call upon to fight against them.

Then the ccclesiastical governors said: There is but one resource lest. The people are superstitious; it is proper to overawe them with the names of God and religion.

Priests.

Our dear brethren, our children, God has appointed us to govern you.

People.

Produce the patent of his commission.

Priests.

You must have faith; reason leads men into guilt.

People.

And would you govern us without reason?

Prics.

God is the God of peace; religion enjoins you to obey.

People:

No; justice goes before peace; obedience implies a law, and renders necessary the cognizance of it.

Priests.

This world was intended for trial and fuffering.

People.

Do you then show us the example of suffering.

Priests.

Would you live without Gods or kings?

We abjure tyranny of every kind.

Priests.

You must have mediators, persons who may act in your behalf.

People.

Mediators with God, and mediators with the king! Courtiers and priefts, your fervices are too expensive; henceforth we take our affairs into our own hands.

Then the smaller groupe exclaimed: It is over with us; the multitude are enlightened. And the people replied: You shall not be hurt; we are enlightened, and we will commit no violence. We defire nothing but our rights: resentment we cannot but feel, but we consent to pass it by: we were slaves, we might now command; but we ask only to be free, and free we are.

CHAP. XVI.

A FREE AND LEGISLATIVE PEOPLE.

NOW reflected with myfelf that public power was at a stand, that the habitual government of this people was annihilated, and I shuddered at the idea of their falling into the dissolution of anarchy. But taking their affairs immediately into their consideration, they quickly dispelled my apprehensions.

"It is not enough, faid they, that we have " freed ourselves from parasites and tyrants, " we must prevent for ever the revival of their " power. We are human beings, and we "know, by dear bought experience, that eve-" ry human being in effantly grasps at autho-"rity, and wishes to enjoy at the expence of " others. It is therefore necessary to guard "ourselves beforehand against this unfortu-" nate propenfity, the prolific parents of dif-" cord: it is necessary to establish rules by " which our rights are to be determined and " conduct governed. But in this investigation " abilitule and difficult questions are involved, " which demand all the attention and facul-" ties of the wifest men. Occupied in our 66 respective callings, we have neither leisure " for these studies, nor are we competent of " ourselves to the exercise of such functions. 66 Let us select from our body certain indivi-" duals to whom the employment will be pro-To them let our common powers be " delegated to frame for us a system of govern-"ment and laws; let us constitute them the re-" presentatives of our interest and our wills; " and that this representation may be as accu-" rate as possible, and have comprehended in " it the whole diversity of our wills and inte-"rests, let the individuals that comprise it be " numerous and citizens like ourselves."

The felection being made, the people thus addressed their delegates: "We hither o lived "in a society formed by chance, without fixed ed clauses, without free conventions, with:

" out stipulation of rights, without reciprocal " engagements; and a multitude of diforders " and evils have been the refult of this confus-" ed state of things. We would now, with " mature deliberation, frame a regular com-" pact; and we have made choice of you to draw up the articles of it. Examine then " with care what ought to be its basis and " principles. Investigate the object and ten-"dency of every affociation; observe what are "the rights which every individual brings into it, the powers he cedes for the public good, and the powers which he referves " entire to himself. Communicate to us equita-" ble laws andrules of conduct. Prepare for us "a new system of government, for we feel that the principles, which to this day have " guided us, are corrupt. Our fathers have " wandered in the paths of ignorance, and we " from habit have trod in their steps. Every "thing is conducted by violence, fraud, or delution; and the laws of morality and rea-" fon are still buried in obscurity. Do you " unfold the chaos; discover the time, order, " and connexion of things; publish your code " of laws and rights; and we will conform to 66 it "

And this people raifed an immense throne in the form of a pyramid, and seating upon it the men they had chosen, said to them; "We "raise you this day above us, tout you may "take a more comprehensive view of our relations, and be exalted above the atmosphere" of our pathons.

"But remember that you are citizens like " ourselves: that the power which we confer " upon you belongs to us: that we give it as " a trust for which you are responsible, not as " exclusive property or hereditary right; that " the laws which you make, you will be the " first to submit to; that to-morrow you will " descend from your stations, and rank again "with us; that you will have acquired no distinguishing right, but the right to our " gratitude and esteem. And oh! with what glory will the universe, that reveres so many apostles of error, honour the first assembly " of enlightened and reasonable men, who " shall have declared the immutable principles " of justice to mankind, and confecrated in "the very face of tyrants the rights of nations!"

CHAP. XVII.

THE UNIVERSAL BASIS OF ALL RIGHT AND
ALL LAW.

HESE men chosen by the people to investigate the true principles of morality and reason then proceeded to the object of their mission and after a long examination, having discovered a universal and fundamental principle, they said to their constituents: "We have employed our faculties in the investigation you demand of us, and we conceive the following to be the primordial basis and physical

" origin of all justice and of right.

"Whatever be the active power, the mov-" ing cause that directs the universe, this pow-" er having given to all men the same organs,

" the fame fenfations, and the fame wants, has

"thereby fufficiently declared that it has also given them the same rights to the use of its benefits; and that in the order of nature all

"men are equal.

"Secondly, inafmuch as this power has " given to every man the ability of preferving "and maintaining his own existence, it clearly follows that all men are constituted inde-

ce pendent of each other, that they are creat-

ed free, that no man can be subject and no man sovereign, but that all men are the

" unlimited proprietors of their own persons.

"Equality therefore, and liberty are two "effential attributes of man, two laws of the "Divinity, not less effential and immutable "than the physical properties of inanimate

ce nature.

" Again, from the principle, that every man " is the unlimited mafter of his own person, it " follows, that one inseparable condition in " every contract and engagement is the free "and voluntary confent of all the persons

" therein bound.

"Farther, because every individual is equal " to every other individual, it follows that the "balance of receipts and payments in political " fociety ought to be rigoroully in equilibrium "with each other: fo that from the idea of " equality immediately flows that other idea

" equity and justice.*

"Finally, equality and liberty conflitute the physical and unalterable basis of every union of men in society, and of consequence the

" of men in fociety, and of confequence the "necessary and generating principle of every

" law and regular system of government.

"It is because this basis has been invaded,
that the disorders have been introduced among you, as in every other nation which
have at length excited you to resistence. It
is by returning once more to a conformity

" with this rule that you can reform abuses and reconstitute a happy order of society.

"We are bound, however, to observe to you, that from this regeneration there will result an extreme shock to be endured in your habits, in your fortunes, and in your prejudices. Vicious contracts must be dis-

* The etymology of the words themselves trace out to us this connection: equilibrium, equalitas, equitas, are all of one family, and the physical idea of equality, in the scales of a balance is the source and type of all the rest.

declaration of rights there is an inversion of ideas in the first article, liberty being placed before equality from which it in reality springs. This defect is not to be wondered at: the science of the rights of man is a new science: it was invented yesterday by the Americans, to-day the French are perfecting it, but there yet remains a great deal to be done. In the ideas that constitute it there is a genealogical order which, from its basis, physical equality, to the minutest and most remote branches of government, ought to proceed in an uninterrupted series of inferences.—This will be demonstrated in the fecond part of this work.

" folved, unjust prejudices abolished, imagina-" ry distinctions surrendered, and iniquitous " descriptions of property abrogated: in fine, " you must set out once more from the state

" of nature. Consider whether you are ca-

"pable of these mighty facrifices."

They concluded: and while I reflected upon the inherent cupidity of the human heart, I was induced to believe that the people would reject a melioration presented under such austere colours. I was mistaken. Instantly a vall croud of men thronged towards the throne and folemuly abjured all riches and distinctions.
"Unfold to us," cried they, "the laws of
equality and liberty: we disclaim all future
possession that is not held in the facred name.

of justice. Equality, liberty, justice, these are our inviolable code, these names shall inscribe our standard."

Immediately the people raised a mighty standard, varied with three colours, and upon which those three words were written. They unfurled it over the throne of the legislators, and now, for the first time, the symbol of univerfal and equal justice appeared upon the earth. In front of the throne the people built an altar, on which they placed golden fcales, a fword, and a book, with this legend: To equal law, the protector, and the judge. They then drew round the throne a valt amphitheatre, and the nation feated itself to hear the publication of the law. Millions of men, in act of solemn appeal to heaven, listed up their hands together and fwore that they

would live equal free and just; that they would respect the rights and property of each other; that they would yield obedience to the law and its ministers regularly appointed." A fight like this, so full of sublimity and energy, so interesting by the generous emotions it implied, melted me into tears, and addressing myself to the Genius, I said: "Now may I live; for after this there is nothing which I am not daring enough to hope."

CHAP. XVIII.

CONSTERNATION AND CONSPIRACY OF TYRANTS.

EANWHILE, scarcely had the solemular of liberty and equality resounded through the earth, than astonishment and apprehension were excited in the different nations. In one place, the multitude moved by desire, but wavering between hope and fear, between a sense of their rights and the habitual yoke of slavery, betrayed symptoms of agitation: in another, kings, suddenly roused from the sleep of indolence and despotism, were alarmed for the safety of their thrones: every where those classes of civil and religious tyrants, who deceive princes and oppress the people, were seized with rage and consternation; and concerting plans of persidy, they said to one another: "Woe be to us, should this fatal cry of liberty reach the ear of the multitude,

" and this destructive spirit of justice be dis-" seminated.".... And seeing the standard waving in the air: " What a swarm of evils (cried they) are included in these three words! If all men are equal, where is our exclufive right to honours and power? If all men are, or ought to be free, what becomes of our flaves, our vaffals, our property? If all are equal in a civil capacity, where are our privileges of birth and fuccession, and what becomes of nobility? If all are equal before God, where will be the need of mediators, and what is to become of the priesthood? Ah! let us now accomplish without a moment's delay the 66 66 66 " 66 66 destruction of a germ so prolific and conta-66 gious! let us employ the whole force of our art against this calamity. Let us found the 66 46 alarm to kings, that they may join in our cause. Let us divide the people; let us 66 46 engage them in war, and turn afide their 56 attention by conquests and national jealou-66 fy. Let us excite their apprehensions respecting the power of this free nation. Let us form a grand league against the common enemy. Let us pull down this facrilegous standard, demolish this throne of rebelli-". on, and quench this fire of revolution in. " its outset."

And in reality, the civil and religious tyrants of the people entered into a general combination, and having gained, either by conftraint or feduction, multitudes on their fide, they advanced in an hostile manner against the free

nation. Surrounding the altar and the throne of natural law, they demanded, with loud cries: "What is this new and heretical doctrine? What this impious altar, this facrilegious worship? True believers and loyal subjects! Would you not suppose that to-day truth has been first disco-46 vered, and that hitherto you have been involved in error? Would you not suppose 66 66 that these men, more fortunate than your-selves, have alone the privilege of being wife? and you, rebel and guilty nation, do you not feel that yourchiefs mislead you? That they adulterate the principles of your 66 faith, and overturn the religion of your fa-thers? Tremble, left the wrath of heaven be lighted against you; and hasten by speedy repentance, to expiate your error.53

But inaccessible to seduction as to terror, the free nation kept silence: it maintained an exact discipline in arms, and continued to ex-

hibit an imposing attitude.

And the legislators said to the chiefs of nations: "If when we went on with our eyes "hood-winked, our steps did not fail to be enlightened why, now that the bandage is removed, should we conceive that we are involved in darkness? If we who prescribe to mankind to exert their faculties, deceive and mislead them, what can be expected from those who desire only to maintain them

" in blindness? Ye chiefs of nations, if you

possess truth communicate it: we shall receive it with gratitude; for with ardour 66 we purfue it, and with interest shall engage in the discovery. We are men, and may 66 66 be deceived; but you also are men, and as 33 fallible as ourselves. Ashift us in this laby-46 rinth, where the human species has wan-66 dered for so many ages: assist us to dissi-pate the illusion of evil habits and preju-66 66 dice. Enter the lifts with us in the flick 66 of opinions which dispute for our accept-66 ance, and engage with us in tracing the 66 pure and proper character of truth. Let " us terminate to-day the long combat of 66 error: let us establish between it and truth . 66 a folemn contest: let us call in men of eve-66 ry nation to affift us in the judgment: let 46 66 us convoke a general affembly of the world; let them be judges in their own cause; and in the successive trial of every 6.6 fystem let no champion and no argument be wanting to the fide of prejudice or of rea-46 fon. In fine, let a fair examination of the refult of the whole give birth to universal, harmony of minds and opinions."

CHAP. XIX.

THE GENERAL ASSEMBLY OF THE PEOPLE.

HUS spoke the legislators of this freepeople; and the multitude, seized with the spirit of admiration which every reasonable proposition never fails to inspire, shouted their applause, and the tyrants remained alone, overwhelmed with confusion.

A scene of a new and associating nature then presented itself to my view. All the people and nations of the globe, every race of men from every different climate advancing on all sides, seemed to assemble in one inclosure and form in distant groupes an immense congress. The motley appearance of this innumerable crowd, occasioned by a diversity of dress, of features and of complexion, exhibited a most extraordinary and most attractive

spectacle.

On one side I could distinguish the Europeanwith his short and close habit, his triangular hat, smooth chin and rowdered hair; and on the opposite side the Asiatic with a flowing robe, a long beard, a shaved head and circular turban: here I observed the inhabitants of Africa, their skin of the colour of ebony, their hair woolly, their body girt with white and blue fish-skin, and adorned with bracelets and collars of coral, shells and glass beads; the Laplander with his pikedbonnet and his fnow shoes; the Samoiede with glowing limbs and with a strong odour; the Tongouse with his bonnet shaped like a horn and carrying his idols pendent from his neck; the Yakoute with his freckled skin; the Calmuc with flattened nose and little eyes forced as it were to have no correspondence with each other. Farther in the distance were the Chinese attired in filk and with their hair hanging in treffes; the Japanese of mingled race; the Malayans with spreading ears, with a ring in their nose, and a vast hat of the leaves of the palm-tree;* and the Tatoued inhabitants of the islands of the ocean and of the continent of the Antipodes.† The contemplation of one species thus infinitely varied, of one understanding thus modified with extravagance, of one organization assuming so contrary appearances, gave me a very complicated sensation, and excited in me a thousand thoughts.† I contemplated with assonishment this gradation of colour, from a bright carnation to a brown scarcely less bright, a dark brown, a muddy brown, bronze, olive, leaden, copper,

* A wast hat of the leaves of the palm-tree. This species of the palm-tree is called Latanier. Its leaf, similar to a fan-mount, grows upon a stalk issuing directly from the earth. A specimen may be seen in the botanio garden.

+ The country of the Papons, or New Guinea.

I The contemplation of one species thus infinitely varied. A hall of costumas in one of the galleries of the Louvre, would in every point of view be an interesting establishment: it would furnish an admirable treat to the curiosity of a great number of men, excellent models to the artist, and useful subjects of meditation to the physician, the philosopher, and the legislator. Picture to yourself a collection of the various faces and figures of every country and nation, exhibiting accurately colour, features, and form: what a field for investigation and enquiriy as to the influence of climate, manners, aliment, &c.! It might truly be stiled the science of man! Buffon has attempted a chapter of this nature, but it only ferves to exhibit more strikingly our actual ignorance. Such a collection it is faid is begun at Petersburg, but it is faid at the same time to be as imperfect as the vocabulary of the three hundred languages. The enterprize would be worthy of the French nation.

as far as to the black of ebony and jet. I obferved the Cassimerean with his rose coloured cheek next in vicinity to the funburnt Hindoo; the Georgian standing by the Tartar; and I reflected upon the effect of climate, hot or cold, of foil mountainous or deep, marshy or dry, wooded or open. I compared the dwarf of the pole with the giant of the temperate zone; the lank Arab with the potbellied Hollander; the squat sigure of the Samoiede with the tall and slender form of the Sclavonian and the Greek; the greafy and woolly head of the negro with the shining locks of the Dane; the slat-faced Calmuc, with his eyes angle-wife to each other and his nofe crushed to the oval and fwelling vifage, the large blue eyes and the aquiline nose of the Circassian and the Abassin. I contrasted the painted linens of India with the workmanlike cloths of Europe; the rich furs of Silefia, the various clothing of favage nations, skins of fishes, platting of reeds, interweaving of leaves and of feathers, together with the blue stained figures of ferpents, stars and flowers with which their fixin is varied. Sometimes the general appearance of this multitude reminded me of the enamelled meadows of the Nile and the Euphrates when, after rains and inundations, millions of flowers unfold themselves on all fides; and sometimes it resembled, in murmuring, found and bufy motion, the innumerable fwarms of grasshoppers which alight in the fpring like a cloud upon the plains of Hauran.

At fight of fo many living and percipient animals, I recollected, on one fide, the immense multitude of thoughts and sensations which were crowded into this space; and on the other reslected on the contest of so many opinions and prejudices, and the struggle of so many capricious passions; and I was struck with associations, admiration and apprehension...

When the legislators, having enjoined silence, presently fixed my attention on themselves.

"Inhabitants of the earth, faid they, a free "and powerful nation addresses you in the "name of justice and of peace, and offers as "the sure pledge of its sincerity, its conviction "and experience. We where for a long "time tormented with the same evils as you; " we have enquired into their origin, and we " have found them to be derived from vio-" lence and injustice, which the inexperience " of past ages chablished into laws, and the " prejudices of the prefent generation have fupported and cherithed. Then, abolishing "every factitious and arbitrary institution, and ascending to the source of reason and " of right, we perceived that there existed in " the order of the universe, and in the phyli-" cal constitution of man, eternal and immu-" table laws which waited only his observance " to render him happy. O men of different " climes, look to the heavens that give you " light, to the earth that nourithes you! Since " they present to you all the same gifts; since " the power that directs their motions has be"flowed on you the same life, the same organs, the same wants, has it not also given you the fame right to the use of its benefits? Has it not hereby declared you to be all equal and free? What mortal then shall dare refuse to his fellow creature that which is granted him by nature? O nations! let us banish all ty-ranny and discord! let us form one society, one vast family; and since mankind are all constituted alike, let there henceforth exist but one law, that of nature; one code, that of reason; one throne, that of justice; one altar that of union."

They ceased: and the multitude rended the skies with applause and acclamation; and in their transports made the earth resound with the words equality, justice, union. But different feelings presently succeeded to this first emotion. The doctors and chiefs of the people exciting in them a spirit of disputation, there arose a kind of murmur, which, spreading from groupe to groupe, was converted into uproar, and from uproar into disorder of the first magnitude. Every nation assumed exclusive pretentions, and claimed the preference for its own opinious and code.

"You are in error, faid the parties pointing at each other, we alone are in possession of reason and truth: ours is the true law, the genuine rule of justice and right, the sole means of happiness and perfection; all other men are either blind or rebellious." And the

agitation became extreme.

But the legislators having proclaimed filence, "People, faid they, by what impulse of paffion are you agitated? Where will this quarrel conduct you? What advantage do you expect from this diffention? For ages has the earth been a field of disputation, and torrents of blood have been shed to decide the controverfy: what profit have you reaped from fo many combats and tears? When the strong has fubjected the weak to his opinion, has he thereby furthered the cause of evidence and truth? O nations, take counsel of your own wisdom! If disputes arise between families or individuals, by what mode do you reconcile them? Do you not appoint arbitrators? Yes, exclaimed the multitude unanimously. Treat then the authors of your present dissentions in a similar manner. Command those who call themselves your instructors, and who impose on you their creed, to discuss in your presence the arguments on which it is founded. Since they appeal to your interests, understand in what manner your interests are treated by them.... And you, chiefs and doctors of the people, before you involve them in the discordance of your opinions, let the reasons for and against these opinions be fairly discussed. Let us cltablish a solemn controversy, a public investigation of truth, not before the tribunal of a frail individual, or a prejudiced party, but in presence of the united information and interests of mankind; and let the natural sense 134 A SURVEY OF THE

of the whole species be our arbitrator and judge."

CHAP. XX.

THE INVESTIGATION OF TRUTH.

HE people having by shouts expressed their approbation, the legislators said: "That we may proceed in this grand work with order and regularity, let a spacious amphitheatre be formed in the sand before the altar of union and peace: let each system of religion and each particular sect erect its proper and distinguishing standard in points of the circumference; let its chiefs and its doctors place themselves round it, and let their sollowers be ranged in a right line terminated by the standard."

The amphitheatre being traced out, and order prolaimed, a prodigious number of standards were instantly raised, similar to what is seen in a commercial port when, on days of sessivity, the slags of a hundred nations stream from a forest of masts. At sight of this assonishing diversity, I addressed myself to the Genius: I scarcely supposed the earth, said I, to be divided into more than eight or ten distinct fystems of religion, and I then despaired of conciliation: how can I now hope for concord when I behold thousands of different parties!—These, however, replied the Geni-

us, are but a part of what exist: and yet they would be intolerant!

As the groupes advanced to take their stations, the genius, pointing out to me the symbols and attributes of each, thus explained to

me their meaning.

That first groupe, said he, with a green standard, on which you see displayed a cross, a bandage, and a sabre, is formed of the sollowers of the Arabian prophet. To believe in a God (without knowing what he is;) to have faith in the words of a man (without understanding the language in which he speaks;) to travel into a defert in order to pray to the Deity (who is every where;) to waih the hands with water (and not abstain from blood;) to fast all day (and practise intemperance at night) to give alms of their own property (and to plunder the property of their neighbour;) such are the means of perfection inftituted by Mahomet, fuch the figuals and characteriftics of his true followers; and whoever professes not these tenets, is considered as a reprobate, has the facred anothema denounced against him, and is devoted to the sword. A God of clemency, the author of life, has, according to them, instituted these laws of oppression and murder; has instituted them for the whole universe, though he has condescended to reveal them but to one man; has established them from all eternity, though they were made known by him but yesterday. These laws are sufficient for all the purpose:

of life, and yet a volume is added to them; this volume was to diffuse light, to exhibit evidence, to lead to perfection and happiness, and yet, in the very life-time of its prophet, its pages, every where abounding with obscure, ambiguous and contradictory passages, needed explanation and commentaries; and the persons who undertook to interpret them varying in opinion, became divided into fects and parties opposite and inimical to each other. One maintains that Ali is the true fuccessor, and another takes the part of Omar and Aboubekre. This denies the eternity of the Koran, that the necessity of ablutions and prayers. The Carmite proscribes pilgrimage, and allows the use of wine; the Hakemite preaches the doctrine of transmigration, and thus are there fects to the number of feventy two, of which you may enumerate the different standards.* In this discordance, each ascribing the evidence exclusively to itself, and stigmatizing the rest with heresy and rebellion, has turned against them its sanguinary zeal. And this religion, which celebrates a beneficent and merciful God, the common parent of the whole human race, converted into a torch of discord and an incentive to war, has never ceased for twelve hundred years to whelm the

^{*} Thus are there fells to the number of seventy two. The Mussulmans enumerate in common seventy two sells: tut I read, while I resided among them, a work which gave an account of more than eighty all equally wise and important.

earth in blood, and spread ravage and desolation from one extremity of the ancient hemis-

phere to the other.*

The men you fee distinguished by their vast white turbans, their hanging sleeves and long rosaries, are the Imans, the Mollas, and the Muftis; and not far from them are the Dervifes with a pointed bonnet, and the Santons with their facred tonfure. They utter with vehemence their feveral confessions of faith; they dispute with eagerness respecting the more or less important sources of impurity; the mode of performing ablutions; the attributes and perfections of God; the Chaitan and the good and evil Genii; death; the refurrection; the interrogatory which fucceeds the tomb; the pallage of the perilous bridge, and its hair-breadth cicapes; the balance of good and bad works; the pains of hell and the jovs of paradife.

By the fide of these, that still more numerous groupe, with standards of a white ground strewed with crosses, consilts of the worshippers of Jesus. Acknowledging the same God

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^{*} Has never ceased for troolve hundred years. Read the history of Islamism by its own writers, and you will be convinced that one of the principal causes of the wars which have desolated Asia and Africa, since the days of Mahomet, has been the apostolical fanatacism of its doctrine. Cæsar has been supposed to have destroyed three millions of men: it would be interesting to make a similar calculation respecting every sounder of a religious system.

as the Muffulmans, founding their belief on the same books, admitting like them a first man, who loft the whole human race, by eating an apple, they yet feel towards them a holy horror; and from motives of piety, these two fects reciprocally treat each other as impious men and blasphemers. Their chief point of dissention is, that the Christian, after admitting the unity and indivisibility of God, proceeds to divide him into three persons,making of each an entire and complete God, and yet preserving an identical whole: he adds, that this Being, who fills the universe, reduced himself to the stature and form of a man, and assumed material, perishable and limited organs, without ceasing to be immaterial, eternal, and infinite. The Mussulman, on the contrary, not able to comprehend these mysteries, though he readily conceives of the eternity of the Koran and the mission of the prophet, treats them as abfurdities, and rejects them as the visions of a disordered brain. Hence refult the most implacable animosities.

Divided among themselves, the Christian sects are not less numerous than those of the Musluman religion; and the quarrels that agitate them are by so much the more violent, since the objects for which they contend being inaccessible to the senses, and of consequence incapable of demonstration, the opinions of each sectary can have no other soundation than that of his will or caprice. Thus, agreeing that God is an incomprehensible and

unknown being, they nevertheless dispute respecting his essence, his mode of acting and his attributes. Agreeing that his supposed transformation into man is an enigma above the human understanding, they still dispute respecting the confusion or distinction of two wills and two natures, the change of substance, the real or fictitious presence, the mode of incarnation, &c. &c. Hence innumerable fects, of which two or three hundred have already perished, and three or four hundred still exist, and are represented by that multitude of colours in which your fight is bewildered. The first in order, surrounded by a groupe abfurd and discordant in their attire, red, purple, black, white and speckled, with heads wholly or partially shaved, or with their hair short, with red caps, square caps, here with mitres, there with beards, is the standard of the Roman pontist, who applying to the priesthood the pre-eminence of this city in the civil order, has crefted his supremacy. into a point of religion, and made of his pride an article of faith.

At the right, you fee the Greek Pontiff, who, proud of the rivalship fet up by his metropolis, opposes equal pretensions, and supports them against the Western church by the superior antiquity of that of the East. At the left, are the standards of two recent chiefs, who, throwing off a yoke that was become tyrannical, have, in their reform, erested al-

^{*} Luther and Calvin.

tars against altars, and gained half Europe from the Pope Behind them are the inferior fects into which these grand parties are again subdivided, the Nestorians, the Eutycheans, the Jacobites, the Iconoclasts, the Anabaptists, the Presbyterians, the Wiclesites, the Osiandrins, the Manicheans, the Pietists, the Adamites, the Enthusiasts, the Quakers, the Weepers, together with a hundred others;* all of distinct parties, and of a persecuting spirit when strong, tolerant when weak, hating each other in the name of a God of peace, forming to themselves an exclusive paradise in a religion of universal charity, each dooming the rest in another world, to endless torments, and realizing here the imaginary hell of futurity.

Next to this groupe, observing a single standard of hyacinth colour, round which were gathered men in all the various dresses of Europe and Asia: Here, said I to the Genius, we shall at least find unanimity. At first sight, replied he, and from an incidental and temporary circumstance this would seem to be the case: but do you not know what system of worship it is? Then perceiving in Hebrew letters, the monogram of God, and branches of the palm-tree in the hands of the Rabbins: Are not these, said I, the children of Moses,

^{*} The Neflorians, the Eutycheans, and a hundred others. Confult upon this subject Dictionnaire des Heresies par l'Abbe Pluquet, in two volumes, octavo; a work admirably calculated to inspire the mind with philosophy, in the sense that the Lacedemonians taught their children temperance by shewing to them the drunken Heliotes.

dispersed over the earth, and who holding every nation in abhorrence, have been themfelves univerfally despised and persecuted?-Yes, replied the Genius, and it is for this very reason that, having neither time nor liberty to dispute, they have preserved the appearance of unanimity. But in their re-union, no sooner shall they compare their principles, and reafon upon their opinions, than they will be divided, as formerly, at least into two principal fects,* one of which, taking advantage of the filence of their legislator, and confining itself to the literal fense of his books, will deny every dogma not therein clearly understood, and of consequence will reject as inventions, the immortality of the foul, its transmigration into an abode of happiness or seat of pain, its refurrection, the last judgment, the existence of angels, the revolt of a fallen spirit, and the poetical fystem of a world to come: and this favoured people, whose perfection consists in the cutting off a morsel of their slesh, this atom of people, that in the ocean of mankind is but as a small wave, and that pretends that the whole was made for them alone, will farther reduce by one half, in confequence of their schisin, their already trivial weight in the balance of the universe.

The Genius then directed my attention to another groupe, the individuals of which were clothed in white robes, had a veil covering the

⁺ The Sadducees and the Pharifees.

mouth, and were ranged round a standard of the colour of the clouds gilded by the rifing sun. On this standard was painted a globe, one hemisphere of which was black and the other white. The fate of these disciples of Zoroaster,* continued he, this obscure remnant of a people once so powerful, will be similar to that of the Jews. Dispersed as they are at prefent among other nations, and perfecuted by all, they receive without discussion the precepts that are taught them: but fo foon as their Mobed and their Destourst shall be restored to their full prerogatives, the controverly will be revived respecting the good and the bad principle, the combats of Ormuz, God of light, and Ahrimanes, God of darkness; the literal or allegorical fenses of these combats; the good and evil Genii; the worship of fire and the elements; pollution and purification; the refurrection of the body or the foul, or both; i the renovation of the present

* Disciples of Zoroaster. They are the Parses, better known by the opprobrious name of Gaures or Guebres, another word for insidels. They are in Asia what the Jews are in Europe. The name of their pope or high priest is Mobed.

† Their Deflours; that is to fay, their priests. See, respecting the rites of this religion, Henry, Lord, Hyde and the Zendavesta. Their costuma is a robe with a belt of four knots, and a veil over the mouth for fear of pol-

luting the fire with their breath.

† The refurression of the body, or the foul, or of both. The Zoroastrians are divided between two opinions one party believing that both soul and body will rife, the other, that it will be the soul only. The Christians and Managementans have embraced the most solid of the two.

world, or the production of a new which is to succeed it. The Parses will ever divide themselves into sects by so much the more numerous as their families shall have contracted different manners or opinions during their dispersion.

Next to these are standards which exhibit upon a blue ground monstrous figures of human bodies, double, treple, or quadruple, with the heads of lions, boars and elephants, and tails of fishes, tortoises, &c. These are the standards of the Indian sects, who find their Gods amidst the animal creation, and the fouls of their kindred in reptiles and infects. These men anxiously support hospitals for the reception of hawks, ferpents and rats, and look with horror upon their brethren of mankind! They purify themselves with the dung and urine of a cow, and confider themfelves as polluted by the touch of a heretic! They wear a net over their mouths lest by accident a fly should get down their throat, and they should thus interrupt the progress of a purified spirit in its purgatory; but with all this humanity in unintelligible cases, they think themselves obliged to let a Paria* perish

^{*} They wear a net over their months, &c. According to the fyshem of the Metempsychosis, a soul, to undergo puriscation, passes into the body of some insect or animal. It is of importance not to disturb this penance, as the work must in that ease begin asvesh... Paria. This is the name of a cast or tribe reputed unclean, because they eat of what has enjayed life.

with hunger rather than relieve him! They worship the same Gods, but inlist themselves under hostile standards.

This first standard, separated from the rest, and on which you see represented a figure with four heads, is the standard of Brama, who, though the Creator of the universe, has neither followers nor temples, and who, reduced to serve as a pedestal to the Lingam, treceives no other mark of attention than a little water sprinkled every morning over his shoulder by the Bramin, and a barren song in

his praife.

The second standard on which you see painted a kite, his body scarlet and his head white, is that of the Vichenou, who, though preserver of the universe, has passed a part of his life in malevolent actions. Sometimes you see him under the hideous forms of a boar and a lion tearing the entrails of mankind; sometimes under that of a horse, foon to appear upon the sace of the earth, with a sabre in his hand, to destroy the present inhabitants of the world, to darken the stars, to drive the planets from their spheres, to shake the whole earth, and to oblige the

* Brama—reduced to serve as a pedestal to the Lingam.

See Sonnerat, Veyage aux Indes, Vol. I.

^{*} Hideous forms of a boir, a lion, &c. These are the incarnations of Vichenou, or metamorphoses of the sun. He is to come at the end of the world, that is at the expiration of the great period, in the form of a horse, like the four horses of the apocalypse.

mighty ferpent to vomit a flame which shall

consume the globes.

The third standard is that of Chiven, the destroyer of all things, the God of desolation, and who nevertheless has for his emblem the instrument of production; he is the most detestible of the three and he has the greatest number of followers. Proud of his attribute and character, his partisans in their devotions* express every fort of contempt for the other Gods, his equals and his brothers, and imitating the inconsistency that characterises him, they profess modesty and chastity, and at the same time publicly crown with slowers and bathe with milk and honey the obscene image of the Lingam.

Behind them came the less magnificent standards of a multitude of Gods, male, semale, and hermaphrodite, related to and connected with the three principal, who pass their lives in intestine war, and are in this respect imitated by their worshippers. These Gods have need of nothing, and receive offerings without ceasing. Their attributes are omnipotence and ubiquity, and a Bramin with some petty charm imprisons them in an image, or in a pitcher, and retails their favours accord-

ing to his will and pleafure.

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^{*} In their devotion, &c. When a fectary of Chiven hears the name of Vichenou pronounced, he stops his ears, slics, and perifies himself.

At a still greater distance you will observe a multitude of other standards which, upon a yellow ground, common to them all, have disserent emblems figured, and are the standards of one God, who under various names, is acknowledged by the nations of the east. The Chinese worship him under the name of Fot;* the Japanese denominate him Budso; the inhabitants of Ceylon Beddhou; the people of Laos Chekia; the Peguan Phta; the Siamese Sommona-Kodom; the people of Thibet Budd and La; all of them agree as to most points of his history; they celebrate his penitence, his sufferings, his sasts, his sunctions of mediator and expiator, the enmity of another God his adversary, the combats of that adversary and his defeat: but they disagree respecting the means of recommending them-

^{*} The Chinese worship under the name, of Fôt. The original name of this god is Baits, which in Hebrew signifies an egg. The Arabs pronounce it Baidh giving to the db an emphatic found which makes it approach to dz. Kempfer, an accurate traveller, writes it Budfo, which must be pronounced Boudso, whence is derived the name of Budfoitt and Bonze, applied to the priefts. Clement of Alexandria in his Stromata, writes it Bedou, as it is pronounced also by the Chingulais; and St. Jerome, Boudda and Boutta. At Thibet they call it Budd: and hence the name of the country called Boud-tan and Ti-budd: it was in this province that this fystem of religion was first inculcated in Upper Afia: La is a corruption of Allah, the name of God in the Syriac language, from which many of the Eastern dialects appear to be derived. The Chinese having neither b nor d, have supplied their place by f and t, and have therefore faid Fout.

felves to his favour, respecting rites and ceremonies, respecting the dogmas of their interior and their public doctrine. Thus the Japanese Bonze, in a yellow robe with his head uncovered, preaches the eternity of fouls and their fuccessive transmigration into different bodies, while his rival, the Sintoilt, denies that the foul can exist independently of the fenses,* and maintains that it is the mere refult of the organization with which it is connected, and with which it perishes, as the found of a flute is annihilated when you break it in pieces. Near him the Siamefe, with thaved eye-brows, and with the Talipat fcreen in his hand, † recommends alms-giving, purifications and offerings, at the very time that he believes in blind necessity and immutable fate. The Chinese Ho-Chang facrisices to the fouls of his ancestors, while his neighbour, the follower of Confucius, pretends to discover his future destiny by the toifing of counters and the conjunction of the flars. ! Observe this infant attended by a'nu-

^{*} That the foul can exist, &c. See in Kempfer the doctrine of the Sintoists, which is a mixture of that of Epicurus and the Stoics.

[†] Talipat frecen. It is a leaf of the Latanier species of the palm tree. Hence the bonzes of Siam take the appellation of Talapoin. The use of this screen is an exclusive privilege.

[‡] Conjunction of the flars. The fecturies of Confucius are no less addicted to astrology than the bonzes. It is indeed the maledy of every castern nation.

merous crowd of priests with yellow garments and bonnets: he is the grand Lama, and the God of Thibet has just become incarnate in his person.* He however has a rival on the banks of the Baikal; nor is the Calmuc Tartar in this respect any way behind the Tartar of La-sa. They are agreed in this important doctrine, that God can become incarnate only in a human body, and scorn the stupidity of the Indian who looks down with reverence upon cow-dung, though they them-telves preserve with no less awe the excrements of their pontiff.†

† The grand Lama. The Delai-La-Ma, or immense high priests of La, is the same person whom we find mentioned in our old books of travels, by the name of Prester John, from a corruption of the Persian word Djehan, which signifies the world, to which has been presided the French word prestre or pretre, priest. Thus the priest world and the God world are, in the Persian idiom, the same.

† The excrements of their pontiff. In a recent expedition, the English have found certain idols of the Lamas filled in the inside with sacred passils from the close stood of the high priest. Mr. Hastings, and Colonel Pollier who is now at Lausanne, are living witnesses of this fact, and undoubtedly worthy of credit. It will be very extraordinary to observe, that this disgusting ceremony is connected with a profound philosophical system, to wit, that of the metempsychosis, admitted by the Lamas.—When the Tartars swallow these facred relies, which they are accustomed to do, they imitate the laws of the universe, the parts of which are incessantly absorbed and pass into the substance of each other. It is upon the model of the serpent who devours his tail, and this serpent is Budd and the world-

As these standards passed, an innumerable crowd of others presented themselves to our eyes, and the genius exclaimed: I should never come to a conclusion were I to detail to you all the different fystems of belief which divide these nations. Here the Tartar Hordes adore, under the figure of animals, infects and birds, the good and the evil Genii, who, under a principal but indolent divinity, govern the universe, by their idolatry giving us an image of the ancient paganism of the western world. You fee the strange dress of their Chamans, a robe of leather fringed with little bells and rattles, embroidered with idols of iron, claws of birds, skins of serpents, and heads of owls: they are agitated with artificial convulsions, and with magical cries evoke the dead to deceive the living. In this place you behold the footy inhabitants of Africa, who, while they worship their Feticles, entertain the same opinions. The inhabitant of Juida adores God under the figure of an enormous ferpent, which for their misfortune the fwine regard as a delicious morfel.* The Teleutean dreffes the figure of his God in a variety of gaudy colours, like a Russian soldier; and the N. 2

^{*} The inhabitant of Juida, &c. It frequently happens that the fwine devour the very species of scripents the negroes adore, which is a source of great desolation in the country. President de Brosses has given us in his history of the Feliche, a curious collection of absurdities

Kamchadale, finding that every thing goes on ill in this world and under his climate, represents God to himself under the figure of an ill-natured and arbitrary old man,* smoking his pipe and sitting in his traineau employed in the hunting of foxes and martins. In sine, there are a hundred other savage nations, who entertaining none of these ideas of civilized countries respecting God, the soul, and a future state, exercise no species of worthip, and yet are not less favoured with the gifts of nature in the irreligion to which nature has destined them.

CHAP. XXI.

FROELEM OF RELIGIOUS CONTRADICTIONS,

HE different groupes having when their fations, and profound filence fucceeding to the

of this nature... The Teleutean dresses, &c. The Teleuteans, a Tartar nation, paint God as wearing a vesture of all colours, particularly red and green; and as these constitute the uniform of the Russian dragoons, they compare him to this description of soldiers. The Egyptians also dress the God World in a garment of every colour. Eusebius Prep. Evang. p. 115, l. 3. The Teleuteans call God Bou, which is only an alteration of Boudd, the God Egg and World.

* The Kamchadale represents God under the figure of an ill natured and arbitrary old man. Confult upon this

confused uproar of the multitude, the legislators faid, "Chiefs and doctors of the people! you perceive how the various nations of mankind, living apart, have hitherto pursued different paths, each believing its own to be that If truth however, is one, and your opinions are opposite, it is manifest that some of you must be in error: and since so many men deceive themselves, what individual shall dare fay, I am not mistaken? Begin then by being indulgent respecting your disputes and dissentions. Let us all seek truth as if none of us had possession of it. The opinions which to this day have governed the earth, produced by chance, diffeminated in obscurity, admitted without discussion, credited from a love of novelty and imitation, have in a manner clandestinely usurped their empire.-It is time, if they are founded in reality, to give them the folemn stamp of certainty, and to legitimate their existence. Let us this day cite them to a common and general examination; let each make known his creed; let the united affembly be the judge, and let us acknowledge that to be the only true one which is proper for the whole human race."

Then in order of position the first standard at the left being defired to speak: "There can be no doubt," said they, "that ours is

subject a work entitled, Description des Peuples soumis a la Russe, and it will be sound that the picture is not overcharged.

the only true and infallible doctrine. In the first place, it is revealed by God himself."

"So aifo is ours," exclaimed all the other standards, " and there can be no room for

doubt."

"But it is at least necessary to explain it," faid the legislators, " for it is impossible for us to believe any thing of which we are

ignorant."

" Our doctrine," resumed the first standard, "is proved by numerous facts, by a crowd of miracles, by refurrections from the dead, by torrents fuddenly dried up, mountains removed from their atuations, &c."

"We also," cried the rest, "are in possession of miracles without number; and each began to recite the most incredible things.

"Their miracles," replied the first standard, are imaginary or the presliges of the evil

fpirit who has deluded them."

To this it was answered by the others: "They are yours on the contrary that are imaginary;" and each speaking of himself added: "Ours are the only true ones, all other miracles are false."

"Have you living witnesses of their truth?"

the legislators asked.

" No," they universally answered: "they are ancient facts of which the witnesses are

dead; but these facts are recorded."

"Be it fo," replied the legislators: " but as they contradict each other, who shall reconcile them?"

"Just arbiters!" cried one of the standards, as a proof that our witnesses have seen the truth, they died in confirmation of it; and our creed is sealed with the blood of martyrs."

"So also is ours," exclaimed the rest: "we have thousands of martyrs, who have died in the most agonizing tortures; without in a single instance abjuring the truth." And the Christians of every sect, the Musiulmans, the Indians, the Japanese, recounted endless legends of confessors, martyrs, penitents, &c.

One of these parties having denied the martyrology of the other: "We are ready," cried they, "to die ourselves to prove the infalli-

bility of our creed."

Instantly a crowd of men of every seet and of every religion, presented themselves to endure whatever torments might be inslicted on them; and numbers of them began to tear their arms, and to beat their head and their breast without discovering any symptom of pain.

But the legislators putting a stop to this violence: "O men!" said they to them, "hear with composure the words we address to you. If you die to prove that two and two make four, will this truth gain additional confirma-

tion by your death?".

"No," was the general answer.

"If you die to prove they are five, will this make them five?"

"No," they again replied.

What then does your perfuafion prove,

fince it makes no alteration in the existence of things? Truth is one; your opinions are various; many of you must therefore be mistaken. And since man, as is evident, can persuade himself of error, how can his persuasion be regarded as the demonstration of evidence? Since error has its martyrs, what is the signet of truth? Since the evil spirit works miracles, what is distinguishing characteristic of the Divinity? Beside, why this uniform resort to incomplete and insufficient miracles? Why not rather, instead of these violations of nature, change the opinions of rational beings? Why murder and terrify men, instead of enlightening and instructing them?

"O credulous mortals, and obstinate in your credulity! as we are none of us certain of what passed yesterday, of what is passing this very day before our eyes, how can we swear to the truth of what happened two thousand years ago? Weak and at the same time proud beings! the laws of nature are immutable and profound, our understandings sull of illusion and srivolity, and yet we would decide upon and comprehend every thing.—But in reality it is easier for the whole human race to fall into error, than an atom of the

universe to change its nature."

"Well then, faid one of the doctors, let us leave the evidence of fact, fince such evidence is equivocal, and let us attend to the proofs of reason, and the intrinsic merit of the doctrine itself."

An Iman of the law of Mahomet, with a look of confidence, then advanced in the fand, and having turned himself towards Mecca, and uttered with emphasis his consession of faith: "Let God be praised!" said he, in a grave and authoritative voice; " the light shines in all its splendor, and the truth has no need of examination." Then exhibiting the Koran: "Behold the light and the truth in their genuine colours! In this book every doubt is removed; it will conduct the blind man fafely, who shall receive without discussion the divine word, given to the prophet to fave the simple and confound the wife. God hath appointed Mahomet to be his minister upon earth; he has delivered up the world to him that he might fubdue by his fword fuch as refuse to believe in his law. Infidels dispute his authority, and refift the truth: their obduracy proceeds from God, who has hardened their hearts that he might inflict upon them the most dreadful chastisements.*

Here a violent murmur from all sides interrupted the Iman. "What man is this," cried every groupe, "who thus gratuitously commits outrage? By what right does he pretend, as conqueror and tyrant, to impose his creed on mankind? Has not God created

This passage contains the sense and nearly the very words of the first chapter of the Koran; and the reader will observe in general, that, in the pictures that follow, the writer has endeavored to give as accurately as possible the letter and spirit of the opinions of each party.

us as well as him with eyes, understanding and reason? Have we not an equal right to make use of them in determining what we ought to reject, and what to believe? If he have the right to attack, have not we the right to defend ourselves? If he be content to believe without examination, are we therefore not to employ our reason in the choice of our creed?

"And what is this fplendid doctrine which fears the light? What this apostle of a God of clemency, who preaches only carnage and murder? What this God of justice who punishes a blindness which himself has caused? If violence and persecution are the arguments of truth, mildness and charity, must they be the indices of falsehood?"

A man advancing from the next groupe then faid to the Iman: "Admitting that Mahomet is the apostle of the better doctrine, the prophet of the true religion, condescend to tell us, in practifing this doctrine, whom are we to follow, his son-in-law Ali, or his vicars Omar and Apoubekre?*"

At the mention of these names a terrible schism arose among the Mussulmen. The partizans of Omar and of Ali, treating each other as heretics and blasphemers, were equally lavish of executions. The dispute even

^{*} His for in law Ali, or his vicars Omar and Aboulekre. These are the two grand parties into which the Mussulmans are divided. The Turks have embraced the second, the Persians the sirst.

became so violent, that it was necessary for the neighbouring groupes to interpose, to

prevent their coming to blows.

Some degree of tranquillity being at length restored, the legislators said to the Imans :-"You fee what are the confequences which refult from your principles! were they carried into practice, you would by your enmity destroy each other till not an individual would remain: and is it not the first law of God, that man should live?" Then addressing themselves to the other groupes: "This spirit of intolerance and exclusion," said they, is doubtless shocking to every idea of justice, and destroys the whole basis of morals and fociety: shall we not, however, before we entirely reject this code, agree to hear some of its dogmas recited, that we may not decide from forms only, without having investigated the religion itself?"

The groupes having consented to the proposal, the Iman began to explain to them how God, who before time had spoken to the nations sunk in idolatry by twenty four thousand prophets, had at length sent the last, the extract and perfection of all the rest, Mahomet, in whom was vested the salvation of peace: he informed them that to prevent the word of truth from being any more perverted by insidels, the divine elemency had written with its own singers the chapters of the Koran; and that the Koran, by virtue of its character of

the word of God, was, like its author, un-created and eternal. He proceeded to explain to them the dogmas of Islamism; that this book had been transmitted from heaven leaf by leaf in twenty-four thousand miraculous visions of the angel Gabriel; that the angel aunounced his approach by a fmall still knocking, which threw the prophet into a cold sweat; that Mahomet had in one night traversed ninety heavens, mounted upon the animal called Borak, one half woman and one Half horfe; that being endowed with the gift of miracles, he walked in the funshine unattended by a shadow, caused with a single word trees already withered to resume their verdure, filled the wells and the cifterns with water, and cut in two equal parts, the body of the moon; that, authorized by a commiftion from heaven, he had propagated, fword in hand, a religion the most worthy of God for its fublimity, the most suitable to man for the simplicity of its injunctions, consisting indeed only of eight or ten principal doctrines, such as the unity of God; the authority of Mahomet, the only prophet of God; our duty to pray five times in a day; to fast one month in the year; to repair to Mecca one time in our lives; to pay the tenth of all that we posses; to drink no wine, to eat no pork; and to make war upon the infidels, * upon which conditions every Musiulman, being himself an

^{*} To make coar upon insidels. Whatever the advocates for the philesophy and civilization of the Turks may af-

apostle and a martyr, should enjoy in this life a thousand blessings, and in the world to come, after a solemn trial, his soul being weighed in the balance of good works, his absolution pronounced by the two black angels, and his progress performed over the bridge that crosses the infernal pit, as narrow as a hair, and as keen as a razor, should be received into the feat of delights, bathed in rivers of milk and honey, embalmed in the perfumes of India and Arabia, and live in uninterrupted commerce with those charte females, the celestial Houris, who present a perpetually renewed virginity to the elect, who preferve a perpetual vigour.

An involuntary fmile was visible in the countenance of every one at this relation; and the various groupes, reasoning upon these articles of belief, unanimously said: "Is it poslible for reasonable beings to have faith in such reveries? Might one not suppose that a chapter had been just read to us from the Thousand

and One nights?"

A Samoiede advancing in the fand then faid: "The paradife of Mahomet is in my opinion excellent; but one of the means of obtaining it puzzles me extremely. If, as this prophet ordains, it is necessary to abstain from meat and drink between the rifing and fetting of the fun, how in our country is fuch a fast

fert, to make war upon infidels is confidered by them as an obligatory precept and an act of religion. See Reland de Relig. Moham.

practicable, where the fun continues above

the horizon for fix months together?"

To vindicate the honour of their prophet, the Musfulman doctors denied the possibility of this; but a hundred people bearing testimony to the fact, the infallibility of Mahomet suftained a violent shock.

"It isfingular," faid a European, "that God fhould continually have revealed what was going on in heaven, without ever having in-

formed us of what passes upon earth."

"Their pilgrimage, faid an American, is to me an infuperable difficulty. For let us suppose a generation to be twenty-five years, and the number of males existing on the globe to be a hundred millions: in this case, each being obliged to travel to Mecca once during his life, there would be annually engaged in the pilgrimage four millions of men; and as it would be impracticable for them to return in the same year, the number would be doubled, or in other words would amount to eight millions. Where are provisions, accommodation, water and resiles to be found for this universal procession? What numerous miracles would it not be necessary to work!"

"The proof," faid a Catholic Divine, "that the religion of Mahomet is not a revealed religionis, that the majority of ideas upon which it is founded existed for a long time before it, and that it is nothing more than a confused mixture formed out of the truths of our holy religion and that of the Jews, which an ambitious man

has made ferve his projects of dominion, and his worldly views. Turn over the pages of his book : you will fee little else than the hiftories of the Old and New Testament travestied into the most absurd tales, and the rest a tissue of vague and contradictory declamation, and ridiculous or dangerous precepts. Ana-. lize the spirit of these precepts and the conduct of their apostle: you will find a subtle and daring character, which, to arrive at its end, works, it is true, with admirable skill upon the passions of those whom it wishes to govern. It addresses itself to simple and credulous men, and it tells them of prodigies; they are ignorant and jealous, and it flatters their vanity by despising science; they are poor and rapacious, and it excites their avidity by the hope of plunder; having nothing at first to give them on earth, it creates treasures in heaven; it makes them long for death as the fupreme bleffing; the dastardly is threatens with hell; to the brave it promifes paradife; the weak it strengthens by the principle of fatality; in short; it produces the attachment it requires, by every allurement of the fenies, and the fascination of all the passions.

"How different is the character of the Christian doctrine! and how much does its empire established on the wreck of every natural inclination and the extinction of all the passions, prove its celestial origin? How forcibly does its mild and compassionate morality attest

its emanation from the Divinity? Many of its dogmas, it is true, are beyond the reach of human understanding and impose on reason a respectful silence; but this very circumstance the more fully confirms its revelation, fince the taculties of men could never have invented fuch fublime mysteries." Then with the bible in one hand, and the Four Evangelists in the other, the doctor began to relate that in the beginning, God (after having paffed an eternity without doing any thing) conceived at length the defign (without apparent motive) of forming the world out of nothing: that having in fix days created the whole universe, he found himself tired on the seventh: that having placed the first pair of human beings in a delightful garden to make them completely happy, he nevertheless forbade them to tafte of the fruit of one tree which he planted within their reach: that these first parents having yielded to temptation, all their race (as yet unborn) were condemned to suffer the penalty of a fault which they had no share in committing: that after permitting the human species to damn themselves for four or five thousand years, this God of compassion ordered his well beloved fon, engendered without a mother and of the same age as himself, to descend upon the earth in order to be put to death, and this for the falvation of mankind, the majority of whom have nevertheless continued in the road to fin and damnation: that to remedy this inconvenience, this God, the

fon of a woman, who was at once a mother. and a virgin, after having died and rifen again, commences a new existence every day, and under the form of a morfel of dough is multiplied a thousand fold at the pleasure of the basest of mankind. Having explained these dogmas, he was going on to treat of the doctrine of the Sacraments, of absolution and anathema, of the means of purifying men from crimes of every fort with a drop of water and the muttering half a dozen words; but he had no fooner pronounced the names of indulgence, papal prerogative, fufficient grace and effectual grace, than he was interrupted by a thoufand voices at once. It is a horrid corruption cried the Lutherans, to pretend to fell for money the pardon of fin; it is contrary to the. fense of the gospel, said the Calvinists, to talk of the real presence in the Sacrament. The Pope, exclaimed the Jansenills, has no power to decide upon any thing without a council. Thirty feets at once mutually accused each other of herefy and blasphemy, and their voices were fo confused that it was no longer possible to distinguish a word they uttered.

After some time, silence being at length restored, the Mussulmans said to the legislators: "Since you have rejected our doctrine as containing things incredible, can you possibly admit that of the Christians, which is still more contrary to justice and common sense? An immaterial and infinite God to transform himself into a man! To have a son as old as

himself! This God-man to become bread, which is eaten and undergoes digestion! What absurdities have we equal to these? Is it to these men belong the exclusive right of exacting a blind obedience? And will you accord to them privileges of faith, to our detriment?"

Some favage tribes then advanced:—
"What," faid they, "because a man and a woman eat an apple six thousand years ago, is the whole human race to be involved in damnation? And do you call God just?—
What tyrant ever made the children responsible for the sins of their fathers? How can one man answer for the actions of another? Would not this be overthrowing every principle of equity and reason?"

"Where," exclaimed others, "are the witnesses and proofs of all these pretended sacts? It is impossible to receive them without evidence. The most trivial action in a court of judicature requires two witnesses, and are we to believe all this upon mere tradi-

tion and hearfay?"

A Jewish rabbin then, addressing the assembly, said: "For the general sacts we are indeed sureties: but as to the form and application of those sacts, the case is different, and the Christians are here condemned out of their own mouth. They cannot deny that we are the stock from which they are descended, the trunk upon which they have been grafted: from whence it follows by an inevitable di-

lemma, that either our law is from God, and then theirs is a herefy, fince it differs from ours; or our law is not from God, and then whatever proves its falsehood, is destructive of theirs."

"But there is a proper line of distinction," faid the Christian, "to which it is necessary to attend. Your law is of God as typical and preparative, not as final and absolute; you are but the image, of which we are the reality."

but the image, of which we are the reality."

"We are not ignorant," replied the Rabbin, "that fuch are your pretentions; but they are perfectly suppositious and false. Your system rests entirely on mystical*, visionary, and allegorical interpretations. You pervert the letter of your books, substitute continually for the true sense of a passage the most chimerical ideas, and find in them whatever is agreeable to your fancy, just as a roving imagination discovers sigures in the clouds. You have thus imagined a spiritual Messiah, where our prophets speak only of a political king. You have interpreted into a redemption of the human race, what refers solely to the restablishment of our nation. Your pretended conception of the virgin is derived from a

^{*} Your system rests entirely on mystical interpretations. When we read the fathers of the church and see upon what arguments they have built the edifice of religion, we are inexpressibly astonished with their credulity or their knavery: but allegory was the rage of that period, the Pagans employed it to explain the actions of their Gods, and the Christians acted in the same spirit when they employed it after their fashion.

phrase which you have wrested from its true meaning. You construe every thing as you please. You even find in our books your doctrine of the Trinity, though they contain not the most indirect allusion to it, and though the idea was an invention of profane nations, and admitted into your code, together with a multitude of other opinions of every worship and sect of which it is composed, during the chaos

and anarchy of the three first ages."

At these words, transported with indignation, and crying out facrilege, blasphemy! the Christian doctors were disposed to lay violent hands upon the Jew: and a motley groupe of monks fome in black, fome in white, advanced with a standard on which pincers, a gridiron, and a funeral pile, and the words, justice, charity and mercy, were painted*, exclaimed: "It is proper to make an example of this impious heretic, and to burn him alive for the glory of God." And already they had pictured to their imaginations the scene of torture, when the Wuffulmans in a tone of irony faid to them, "Such is the religion . of peace, whose humble and humane spirit you have so loudly vaunted! Such that evangelical charity which combats incredulity with no other weapon than mildness, and opposes only patience to injuries! Hypocrites, it is thus you deceive nations! It is in this manner you have propagated your destructive errors!

^{*} This description answers exactly to the colours of the Inquisition of Spanish Jacobins.

When weak, you have preached liberty, toleration, and peace; when power has been in your hands, you have practifed violence and perfecution!" And they were beginning to recite the wars and murders of Christianity, when the legislators demanding silence, affuaged for a while the discord.

"It is not, replied the monks in a tone of affected mildness and humility, ourselves that we would avenge, we are desirous only of

defending the cause and glory of God."

"And what right have you, faid the Imans, to constitute yourselves his representatives, more than we? Have you privileges that we are not favoured with? Are you beings of a different nature from us?"

"To take upon ourselves to defend God, is to insult his wisdom and power, said another groupe. Does he not know better than mortals what is becoming his dignity?"

"Certainly, rejoined the monks; but his

ways are fercet."

"You however, faid the Rabbins, will always find the difficulty insuperable of proving that you enjoy the exclusive privilege of comprehending them." And the Jews, proud of finding their cause supported, fondly pleased themselves with the idea that their books would be triumphant, when the Blobed* of the Parses begged leave to speak.

"We have heard," faid he to the legislator, "The account of the Jews and Christians, respecting the origin of the world, and though they have introduced various corrup-tions, they have related a number of facts which our religion admits; but we deny that they are to be attributed to the Hebrew legislator. It was not he who made known to mankind these sublime dogmas, these celestial events: it was not to him that God revealed them, but to our holy prophet Zoroaster; and proofs of this are to be found in the very books in question. If you examine with attention the detail of laws, of rights, and of precepts established by Moses, you will no where find the most tacit indication of what constitutes at present the basis of the Jewish and Christian theology. You will perceive no trace either of the immortality of the foul, or a life to come, or hell; or paradife, or the revolt of the principal angel, author of all the evils which have afflicted the human race, &c. These ideas were unknown to Moses, and this appears from indifputable evidence, fince it was not till four hundred years after him that they were first promulgated by Zoroaster

The Mobed added, addressing himself to the Rabbins: "It was not till this epocha, till aster the age of your first kings, that these ideas

^{*} It was not till four hundred years after. See the Chronology of the Twelve Ages, in which I conceive myfelf to have clearly proved that Mofes have about 1400 years before Jefus Christ, and Zoroaster about a thousand.

appeared in your writings; and then their appearance was furtive and gradual, according as there grew up a political relation between your ancestors and ours. It was particularly at the period when, conquered and dispersed by the kings of Nineveh and Babylon, your progenitors reforted to the banks of the Tigris and the Euphrates, and resided in our country for three successive generations, that they imbibed our manners and opinions, which before they had regarded with aversion, as contrary to their law. When our King, Cyrus, had delivered them from flavery, they felt attached to us from fentiments of gratitude; they became our disciples and imitators, and introduced our peculiar doctrines into the corrected publication of their facred books;*

* In the corrected publication of their facred books. In the first periods of the Christian church, not only the most learned of those who have since been denominated heretics, but many of the orthodox conceived Moses to have written neither the law nor the Pentateuch, but that the work was a compilation made by the elders of the people and the Seventy, who, after the death of Moses, collected his scattered ordinances, and mixed with them things that were extraneous; similar to what happened as to the Koran of Mahomet. See Les Clementines Homel. 2. sect. 51. and Homel. 3. sect. 42.

Modern cities, more enlightened or more attentive than the ancients, have found in Genesis in particular, marks of its having been composed on the return from the captivity; but the principal proofs have escaped them. These I mean to exhibit in an analysis of the book of Genesis, in which I shall demonstrate that the tenth chapter, among others, which treats of the pretended genera-

for your Genesis in particular was never the work of Moses, but a compilation digested after the return from the Babylonish captivity, and containing in it the Chaldean opinions re-

specting the origin of the world.

"At first the pure followers of the law, opposing to the emigrants the letter of the text and the absolute silence of the prophet, endeavoured to overpower these innovations; but they ultimately prevailed, and our doctrine, modified according to your ideas, gave rise to a new sect. You expected a king, the restorer of your political independence; we announced a God, the regenerator of the world, and the saviour of mankind. These ideas blended together, constituted the tenets of the Essenians, and through them became the basis of Christianity. Jews, Christans, Mahometans, however lofty may be your pretensions, you are, in your spiritual and imma-

tions of the man called Noah, is a real geographical picture of the world, as it was known to the Hebrews at the epoch of the captivity, which was bounded by Greece or Hellas at the West, mount Caucases at the North, Persia at the East, and Arabia and Upper Epypt at the South. All the pretended personages from Adam to Abraham or his father Terah, are mythological beings, stars, constellations, countries. Adam is Bootes: Noah is Osyris, Xisuthrus Janus, Saturn; that is to say Capricorn, or the celestial Genius that opened the year. The Alexandrian Chronicle says expressly, page 85; that Ninrod was supposed by the Persians to be their first king, as having invented the art of hunting, and that he was translated into heaven where he appears under the name of Orion.

terial system, only the blundering followers of Zoraster!"

Having thus commenced his discourse, the Mobed went on to the detail of his religion; and supporting his sentiments by quotations from the Zadder and the Zendavesta, he recounted, in the same order as they are sound in the book of Genesis, the creation of the world in six gahans;* the formation of a sirst man and a sirst woman in a peculiar and celestial habitation, under the reign of perfect

^{*} Creation of the world in fix gahans, or periods, or into fix gahan-bars, that is fix periods of time. These periods are what Zoroaster calls the thousands of God or of light, meaning the fix fummer months. In the first, say the Persians, God created (arranged in order) the heavens; in the fecond the waters; in the third the earth; in the fourth trees; in the fifth animals; and in the fixth man; corresponding with the account in Gencfis. For particulars fee Hyde, ch. 9, and Henry Lord, ch. 2. On the religion of the ancient Perlians. It is remurkable that the same tradition is found in the sacred books of the Etrurians, which relate that the fabricator of all things had comprifed the duration of his work in a period of twelve thousand years, which period was diftributed to the twelve houses of the fun. In the first thousand, God made heaven and earth; in the second the firmament; in the third the sea and the waters; in the fourth the fun, moon and stars; in the fifth the foul of animals, birds and reptiles; in the fixth man. See Suidas, at the word Tyrrhena; which shews first the identity of their theological and astrological opinions; and focondly the identity, or rather confusion of ideas, between absolute and systematical creation, that is, the periods affigned for renewing the face of nature, which were at first the period of the year, and afterwards periods of 60, of 600, of 25,000; of 36,000, and of 432,000 years.

good; the introduction of evil into the world by the great lizard, the emblem of Ahrimanes, the revolt and combat of this maleficent genius of darkness, against Ormuz the benevolent God of light; the distribution of angels into white and black, good and ill; their hierarchy confifting of cherubim, feraphim, thrones, dominions, &c. the end of the world at the close of fix thousand years; the coming of the Lamb, the regenerator of nature; the new world; the life to come in an abode of felicity or anguish; the passage of souls over the bridge of the abysis; the celebration of the mysteries of Mithra; the unleavened bread that is fet apart for the initiated: the baptism of newborn children; extreme unction and auricular confession:* in a word, he repeated so many

* Auricular confession. The modern Parses and the ancient Mithriacs, who are the same sect, observe all the Christian sacraments, even the laying on of hands in confirmation. "The priest of Mithra," says Tertullian, (de Præscriptione, ch. 40.) "promises absolution from sin on confession and baptism; and, if I rightly remember. Mithra marks his soldiers in the forehead (with the chrism called in the Egyptian Kouphi;) he celebrates the sacrifice of bread, which is the resurrection, and presents the erown to his followers, menacing them at the same time with the sword, &c."

In these mysteries they tried the courage of the initiated with a thousand terrors, presenting fire to his face, a sword to his breast, &c. they also offered him a crown which he resulted, saying, God is my crown: and this crown is to be seen in the celestial sphere by the side of Bootes. The personages in these mysteries were distinguished by the names of the animal constellations. The ceremony of mass is nothing more than an imitation of

articles analagous to those of the three preceding religions, that his discourse seemed to be a commentary or a continuation of the Ko-

ran or the Apocalypse.

But the Jewish, Christian, and Mahometan doctors excepted to this detail, and treating the Parses as idolatrous worshippers of fire, charged them with falseliood, invention, and alteration of facts. A violent dispute then arose respecting the dates of events, their order and fuccession, respecting the origin of opinions, their transmission from one people to another, the authenticity of the books which establish them, the epocha when these books were composed, the character of their compilers, the value of their testimony; and the various parties proving, each against the rest, contradictions, improbabilities, and the counterfeit nature of their books, accused one another of having founded their creed upon popular rumours, upon vague traditions, upon abfurd fables invented by folly, and admitted without examination by unknown, ignorant, or partial writers, at doubtful periods and different from those to which their partisans referred them.

A loud rumour was now excited under the standards of the various Indian sects, and the

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these mysteries and those of Eleusis. The benediction the Lord be with you, is a literal translation of the formular of admission chou-k, am, f-ka. See Beausob. Hist. Du Manicheisme, vol. ii.

Bramins, entering their protest against the claims of the Jews and the Parses, said: "What are these upstart, and almost unknown people who thus arrogantly consider themselves as the founders of nations and the depositaries of the facred archives? To hear their calculations of five or six thousand years, one would suppose that the world was but of yesterday, whereas our monuments prove a duration of many thousands of centuries. And in what respect are their books preferable to ours? Are then the Vedes, the Chastres, the Pourans, inserior to the Bible, the Zendavesta, the Sadder?* Is not the testimo-

^{*} The Vedes, the Chaftres, and the Pourans. These are the facred volumes of the Hindoos; they are fometimes written Vedams, Pouranams, Chastrans, because the Hindoos, like the Persians, are accustomed to give a nasal found to the terminations of their words, which we represent by the affixes on and an, and the Portuguese by the affixes om and am. Many of these books have been translated, thanks to the liberal spirit of Mr. Hastings, who has founded at Calcutta a literary fociety and a printing press. At the same time, however, that we express our gratitude to this fociety, we must be permitted to complain of its exclusive spirit, the number of copies printed of each book being fuch as it is impossible to purchase them even in England; they are wholly in the hands of the East India proprietors. Scarcely even is the Asiatic Miscellany known in Europe, and a man must be very learned in oriental antiquity before he fo much as hears of the Jones's, the Wilkins's and the Halhed's, &c. As to the facred books of the Hindoos, all that are yet in our hands are the Bhagvat Geeta, the Ezour-Vedam, the Bagavadam, and certain fragments of the Chastres printed at the end of the Bhagvat Geeta. These books are in In-. dostan what the Old and New Testament are in Christ-

ny of our progenitors and our Gods of equal value with that of the Gods and progenitors of the western world? Oh! were we permitted to reveal to profane men the mysteries of our religion! Did not a faered veil justly hide our doctrine from every eye!"

The Bramins suddenly observing a profound silence: "How, said the legislators, can we admit your doctrine, if you resuse to make it known? How could its first authors propagate it, when, having sole possession of it, they regarded even their own people as profane? Has heaven revealed it that it might be kept a secret?"

The Bramins, however, persisted in their filence; and a European at this moment offering to speak, remarked that their secrecy was at present an empty form, that their facred books were divulged and their doctrine explained: he accordingly undertook to recapitulate its several articles.

Beginning with an abstract of the four Vedes, the twenty eight Pourans, and the five or fix Chastres, he recounted how an immaterial, infinite, eternal, and round Being, after having passed an unlimited portion of time in felf-contemplation, desirous at length of ma-

endom, the Koran in Turkey, the Sadder and the Zendavesta among the Parses, &c. When I have taken an extensive survey of their contents, I have sometimes asked myself, what would be the loss to the human race if a new Omar condemned them to the slames; and unable to discover any mischief that would ensue, I call the imaginary cheft that contains them, the box of Pandora.

nifesting himself, separated the faculties of male and female which were in him, and operated an act of generation of which the Lingam remains the emblem: how from this first act were born three divine powers, of the names of Brama, Bichen, or Vichenou, and Chib or Chiven,* the first deputed to create, the fecond to preferve, the third to destroy or change the form of the universe. He then detailed the history of their exploits and adventures, and related how Brama, proud of having created the world or the eight Bobouns (or fpheres) of probation, and of being preferred to his equal Chib, this pride occasioned between them a combat in which the globes or celestial orbits were broken to pieces as if they had been a basket of eggs: how Brama, overcome in this contest, was reduced to serve as a pedestal to Chib, metamorphosed into the Lingam: how Vichenou, the preserver of the universe, had, in the discharge of his function, affumed nine animal and mortal forms: how under the first, that of a fish, he faved from the universal deluge a family by whom the carth was repeopled; afterwards, in the shape

^{*} Brama, Bichen or Vicheneu, Chib or Chiven.— These names are differently pronounced according to the different dialects; thus they say Birmah, Bremma, Brouma. Bichen has been turned into Vichen by the easy exchange of a B for a V, and into Vichenou by means of a grammatical assix. In the same manner Chib, which is synonomous with Satan, and signifies adversary, is frequently written Chib-a and Chiv-en; he is called also Rouder and Router-en, that is, the destroyer.

of a tortoise,* drew from the sea of milk the mountain Mandreguiri (the Pole) then, under that of a boar, tore the entrails of the giant Erenniachessen, by whom the earth had been sunk in the abyss of Djole, from which he delivered it; how he became incarnate under the form of the Black Shepherd, and bearing the name of Chrisen, rescued the world from the venomous serpent Calengam, whose head he crushed, after having himself received a wound in his heel.

Passing to the history of the secondary Genii, he unfolded to the affembly how the Eternal, for the display of his glory, had created divers orders of angels, whose office it was to fing his praises and direct the universe: that a part of these angels had revolted under the conduct of an ambitious chief, who wished to usurp the power of God, and take the reins of government into his own hands: that God precipitated them into a world of darkness as a punishment for their misdeeds: that at last, touched with compassion, he consented to withdraw them from thence, and to receive them again into favour after previously subjecting them to a long state of probation: that for this purpose, having created fifteen orbits

^{*} In the shape of a tortoise. This is the constellation testudo, or the lyre, which was at sirst a tortoise on account of its slow motion round the Pole; then a lyre, because it is the shell of this reptile on which the strings of the lyre are mounted. See an excellent memoir of M. Dupuis sur l'Origine des Constellations, in quarto.

or regions of planets, and bodies to inhabit them, he obliged these rebellious angels to undergo eighty seven transmigrations: that the source, the purished, returned to their primitive source, to the ocean of life from which they had emanated: that as all living beings contained a portion of this universal soul, it was an act of great criminality to deprive them of it. He was proceeding to develope the rites and ceremonies of this religion, when, speaking of offerings and libations of milk and butter to Gods of wood and of brass, he was interrupted by an universal murmur mixed with loud bursts of laughter.

Each of the different groupes reasoned in its own particular manner respecting this system: "They are idolaters, said the Mussulmans," it is our duty to exterminate them." "They are mad, said the followers of Consucius, "it is our duty to cure them." "What absurd Gods, cried the rest, "a set of fat monkeys begrimmed with smoke, whom they wash like children's clouts, and from whom they drive away the slies, lured by the taste of honey, who would otherwise desile them with their excrements!"

At these words a Bramin, bursting with indignation, exclaimed: "These are inscrutable mysteries, the profound emblems of truth, which you are not worthy to know."

And how comes it," replied a Lama of Thibet, "that you are more worthy than we? Is it because you pretend to be sprung

from the head of Brama, while the rest of mankind derive their origin from the less noble parts of his body? If you would support the fable of your origin and the vain diftinctions of your casts, prove that you are of a nature different from us; prove at least by historical testimony the allegories you maintain; nay, prove that you are really the authors of this fystem; for on our part we are to prove, if that were necessary, that you have only stolen and dissigned it; that you have borrowed the ancient paganism of the western world, and blended it by an absurd conceit with the purely spiritual nature of our Gods,* a nature which stoops not to address itself to the senses, and was wholly unknown to the world till the mission of Beddou."

Inflantly innumerable voices demanded to be informed of this nature, and to hear of that God with whose very name the majority of them were unacquainted. In pursuance

of this demand, the Lama refumed.
"In the begining," faid he, "there was one God, self-existent, who passed through a whole eternity, abforbed in the contemplation of his own reflections, ere he determined to manifest those perfections to created beings, when he produced the matter of the world.

^{*} That you have borrowed the ancient Paganism of the Western world. All the ancient opinions of the Egyptian and Grecian theologians are to be found in India, and they appear to have been introduced, by means of the commerce of Arabia and the vicinity of Parlia, time immemorial.

The four elements at their production lay in a state of mingled confusion, till he breathed upon the face of the waters, and they immediately became an immense bubble, shaped like an egg, which when complete became the vault or globe of the heavens in which the world is inclosed.* No sooner was the earth and the bodies of animals produced, than God, the fource of motion, bestowed upon them as a living soul a portion of his substance. Thus the soul of every living thing, being only a fraction or separate part of the universal soul, no percipient being is liable to perish, but merely changes its form and mould as it passes successively into different bodies. But of all the substantial forms that of man

* Breathed upon the face of the waters. This cosmogony of the Lamas, the Bonzes, and even the Bramins, as Henry Lord afferts, is literally that of the ancient Egyptians. "The Egyptians," fays Porphyry, "call Kneph, intelligence, or efficient cause of the universe. They relate that this God vomited an egg, from which was produced another God named Phtha or Vulcan, (igneous principle or the fun) and they add, that this egg is

the world." Eufeb. Præp. Evang. p. 115.

"They represent," fays the same author in another place, "the God Kneph, or efficient cause, under the form of a man in deep blue (the colour of the sky) having in his hand a sceptre, a belt round his body, and a small bonnet royal of light feathers on his head, to denote how very subtile and sugacious the idea of that being is." Upon which I shall observe that Kneph in Hebrew fignifies a wing, a feather, and that this colour of sky-blue is to be found in the majority of the Indian Gods, and is, under the name of Narayan, one of their most distinguishing epithets.

is most pleasing to the Divine being, as most resembling his uncreated persections; and man, when, by withdrawing himself from the commerce of the senses, he becomes absorbed in the contemplation of his own nature, discovers the Divinity that resides in it and himself becomes worthy of Divinity. Thus is God incessantly rendering himself incarnate; but his greatest and most solemn incarnation was three thousand years ago, in the province of Cassimere, under the name of Fot or Beddou, for the purpose of teaching the doctrine of self-denial and self-annihilation." The Lama proceeded to detail the history of Fot, observing that he had sprung from the right intercostal of a virgin of the royal blood, who, when she became a mother, did not the less continue to be a virgin: that the king of the country, uneasy at his birth, was defirous to put him to death, and caused all the males who were born at the same period to be massacred: that being saved by shepherds, Beddou lived in the defert to the age of thirty years, at which time he opened his commmission, preaching the doctrine of truth and casting out devils: that he performed a multitude of the most astonishing miracles, spent his life in fasting and the severest mortifications, and at his death bequeathed to his disciples the volume in which the principles of his religion are contained. The Lama then began to read.

"He that forsaketh his father and his mother (says Fot) to follow me, shall become a

perfect Samanean (a heavenly being.)

"He that keepeth my precepts to the fourth degree of perfection, shall acquire the power of flying in the air, of moving earth and heaven, of protracting or shortening his

life, and of rifing again:

The Samean looks with contempt on riches, and makes use only of such things as are strictly necessary. He mortisties the stellar, subdues his passions, fixes his desires and affections on nothing terrestrial, meditates without ceasing upon my doctrine, endures injuries with patience, and bears no enmity against his neighbour.

"Heaven and earth (fays Fot) shall pass away; despise therefore your bodies which are composed of the four perishable elements, and think only of your immortal

foul.

"Hearken not to the fuggestions of the fiesh: fear and forrow are the produce of the passions: stifle the passions, and fear and forrow will thus be destroyed.

"Whosoever dies (fays Fot) without having received my doctrine, becomes again and again an inhabitant of the earth till he shall

have embraced it."

The Lama was going on with his extracts when the Christians interrupted him, observing that this religion was an alteration of theirs; that Fot was Jesus himself dissigured,

and that the Lamas were nothing more than a degenerate fest of the Nestorians and Manicheans.

But the Lama,* supported by all the Chamans, Bonzes, Gonnis, Talapoins of Siam, of Ceylon, of Japan and of China, demonstrated to the Christians from their own Theologians, that the doctrine of the Samaneans was known through the East upwards of a thousand years

* That the Lamas were a degenerate fest of the Nestorians. This is afferted by our missionaries, and among others by Georgi in his unfinished work of the Unibetan alphabet: but if it can be proved that the Manicheans were but plagiarists, and the ignorant echo of a doctrine that existed sisteen hundred years before them, what becomes of the declarations of Georgi? See upon this sub-

ject. Beausob. Hist. du Manicheisme.

But the Lama demonstrated, Sc. The eastern writers in general agree in placing the birth of Bedou 1027 years before Jesus Christ, which makes him the contemporary of Zoroaster with whom, in my opinion, they confound him. It is certain that his doctrine notoriously existed at that epocha; it is found entire in that of Orpheus, Pythagoras, and the Indian gymnosophilts. Bat the gymnosophists are cited at the time of Alexander as an ancient feet already divided into Brachmans and Samancans. Sec Bardefanes en Saint Jerome, Ppitre à Javien. Pythagoras lived in the ninth century before Jefas Christ; See Chronology of the twelve ages; and On heus is of still greater antiquity. If, as is the case, the doctrine of Pythagoras and that of Orpheus are of Egyptian origin, that of Bedou goes back to the common fource; and in reality the Egyptian priests recite the. Hermes as he was dying faid: "I have hitherto lived an exile from my country, to which I now return. Ween not for me, I afcend to the celestial abode where each as you will follow in his turn: there God is: this lire is only death." Chalcidius in Thinxum.

before Christianity existed; that their name was cited previous to the reign of Alexander, and that that of Boutta or Beddou could be

Such was the profession of faith of the Samaneans, the fectaries of Orpheus, and the Pythagoreans. Faither, Hermes is no other than Bedou himself; for among the Indians, Chinese, Lamas, &c. the planet Mercury and the corresponding day of the Week (Wednesday) bear the name of Bedon, and this accounts for his being placed in the rank of mythological beings, and discovers the illustion of his pretended existence as a man, since it is evident that Mercury was not a human being, but the Genius or Decan, who, placed at the fummer folflice, opened the Egyptian year; hence his attributes taken from the constellation Syrius, and his name of Anubis, as well as that of Esculapius having the figure of a man and the head of a dog: hence his ferpent, which is the Hydra, emblem of the Nile (Hydor, humidity;) and from this serpent he seems to have derived his name of Hermes, as Remes (with a fchin) in the oriental languages, fignifies ferpent. Now Bedou and Hermes being the same names, it is manifest of what antiquity is the system ascribed to the former. As to the name of Samanean it is precifely that of Chaman preferved in Tartary, China, and India. The interpretation given to it is, man of the woods, a hermit mortifying the flesh, such being the characteristic of this fect; but its literal meaning is, celestial (Samâcui) and explains the fystem of those who are called by it.-The fyltem is the same as that of the sectaries of Orpheus, of the Essenians, of the ancient Anchorets of Persia and the whole Eastern country. See Porphyry, de Abstin. Animal.

These celestial and penitent men carried in India their infanity to such an extreme as to wish not to touch the earth, and they accordingly lived in cages suspended to the trees, where the people, whose admiration was not less absurd, brought them provisions. During the night there were frequent robberies, rapes and murders, and it was at length disovered that they were committed by those

traced to a more remote antiquity than that of Jesus—"And now," said they, reforting upon the Christians, "do you prove to us that you are not yourselves degenerated Samaneans; that the man whom you consider as the author of your sect is not Fot himself in a different form. Demonstrate his existence by historical monuments of so remote a period as those which we have adduced; for as it appears to be founded on no authentic testimony, we absolutely deny its truth; and we maintain that your gospels are taken from the books of the Mythriacs of Persa, and the

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men, who, descending from their cages, thus indemnished themselves for their restraint during the day. The Bramins, their rivals, embraced the opportunity of extermiating them; and from that time their name in India has been synonomous with hypocrite. See Hist. de la Chine, in 5 vols quarto, at the note page 50; Hist. de Fines, 2

vols. and preface to the Ezour-Vedam.

** Demonstrate his existence, &c. There are absolutely no other monuments of the existence of Jesus Christ as a human being, than a passige in Josephus (Antig. Jud. lib. 18. c. 3.) a single phrase in Tacitus (Anual. lib. 15. c. 44.), and the Gospels. But the passage in Josephus is unanimously acknowledged to be apocryphal, and to have been interpolated towards the close of the third century, (See Trad. de Josephe, par M. Gillet); and that of Tacitus is so vague and so evidently taken from the deposition of the Christians before the tribunals, that it may be ranked in the class of evangelical records. It remains to enquire of what authority are the light records "All the world knows," says Fauttus, who, though a Manichean, was one of the most learned men of the third century, "All the world knows that the gospels were neither vitten by Jesus Christ, nor his apostles, but by

Effenians of Syria, who were themselves only reformed Samaneans."*

These words excited a general outcry on the part of the Cristians, and a new dispute more violent than any preceding one was on the point of taking place, when a groupe of Chinese Chamans, and Talapoins of Siam came forward, pretending that they could eafily adjust every difference, and produce in the assembly a uniformity of opinion. And one of them speaking for the rest, said: "It is time that we should put an end to all these frivolous disputes by drawing aside the veil

certain unknown persons, who rightly judging that they should not obtain belief respecting things v hich they had not seen, placed at the head of their recitals the names of contemporary apostles." See Beausob. vol. i. and Hist. des Apologistes de la Relig. Chret. par Burigni, a sagacious writer, who has demonstrated the absolute uncertainty of those soundations of the Christian religion; so that the existence of Jesus is no better proved than that of Osiris and Hercules, or that of Fot or Bedou, with whom, says M. de Guignes, the Chinese continually consound him, for they never call Jesus by any other

name than Fôt. Hift. de Huns.

* Your gostels are taken from the books of the Mithriaes. That is to say, from the pious romances formed out of the facred legends of the mysteries of Mithra, Ceres. Is, &c. from whence are equally derived the books of the Hindoos and the Bonzes. Our missionaries have long remarked a striking resemblance between those books and the gospels. W. Wilkins expressly mentions it in a note in the Bhagvat-Geeta. All agree that Krisha, Fot and lesus have the same characteristic seatures; but religious projudice has stood in the say of drawing from this circumstance the proper and natural inference. To time and reason must it be lest to display the truth.

and exposing to your view the interior and fecret doctrine which Fot himself, on his death-bed, revealed to his disciples.* various theological opinions are mere chimeras; these accounts of the attributes, actions, and life of the Gods are nothing more than allegories and mysterious symbols, under which moral ideas and the knowledge of the operarations of nature in the action of the elements and the revolutions of the planets, are ingeniously depicted.

"The truth is, that there is no reality in any thing; that all is illusion, appearance, a dream; that the moral metempfychofis is nothing more than a figurative fense of the phyfical metempfychofis, of that fuccessive motion by which the elements of a body is composed, and which never perish, pass, when the body itself is dissolved, into a thousand others, and form new combinations. The foul is merely the vital principle refulting from the properties of matter and the action of the elements in bodies in which they create a fpontaneous movement. To suppose that this result of or-

^{*} The interior and secret doctrine. The Budsoists have two doctrines, the one public and oftenfible, the other interior and fecret, precifely like the Egyptian priests. It may be asked, why this distinction? It is, that as the public doctrine recommends offerings, expiations, endowments, &c. the priests find their profit in preaching it to the people; whereas the other, teaching the varity of worldly things, and attended with no lucre, it is thought proper to make it known only to adeats. Can the teach-Sers and followers of this religion be better claffed than ander the heads of knavery and credulity?

ganization, which is born with it, developed with it, fleeps with it, continues to exist when organization is no more, is a romance that may be pleasing enough, but that is certainly chimerical. God himself is nothing more than the principal mover, the occult power diffused through every thing that has being, the sum of its laws and its properties, the animating principle, in a word, the foul of the universe; which, by reason of the infinite diversity of its connections and operations, confidered fometimes as fimple and fometimes as multiple, fometimes as active and fometimes as pathive, has ever presented to the human mind an insolvable enigma. What we can comprehend with greatest perspicuity is, that matter does not perish; that it perfectly fesses effential properties by which the world is governed in a mode similar to that of a living and organised being; that, with respect to man, the knowledge of its laws is what constitutes his wisdom; that in their observance confift virtue and merit; and evil, sin, vice, in the ignorance, and violation of them; that happiness and misfortune are the respective refult of this observance or neglect, by the same necessity that occasions light substances to ascend, heavy ones to fall, and by a fatality of causes and effects the chain of which extends from the smallest atom to the stars of greatest magnitude and elevation.*

^{*} That happiness and missortune, &c. These are the very expressions of La Loubre, in his description of the kingdom of Siam and the theology of the Bonzes. These

A crowd of Theologians of every feet instantly exclaimed that this doctrine was rank materialism, and those who professed it impious Atheists, enemies both of God and man, who ought to be extirpated from the earth.—
"Strange reasoning," replied the Chamans. "Supposing us to be mistaken, which is by no means inposhible, fince it is one of the attributes of the human mind to be fubject to illusion, what right have you to deprive beings like yourselves of the life which God has given them? If heaven confiders us as culpable, and looks upon us with horror, why does it difpense to us the same blessings as to you? If it treats us with endurance, what right have you to be less indulgent? Pious men, who speak of God with so much certainty and confidence, condescend to tell us what he is; explain, fo that we may comprehend them, those abstract and metaphysical beings which you call God and the foul; substances without matter, existence without body, life without organs or sensations. If you discover these beings by means of your senses, render them in like manner perceptible to us. If you speak of them only upon testimony and tradition, show us a uniform recital, and give an identical and determinate basis to your creed."

dogmas, compared with those of the ancient philosophers of Greece and Italy, give a complete representation of the whole system of the Stoics and Epicureans, mixed with astrological superstitions, and some traits of Pythagorism.

There now arose a warm controversy between the Theologians respecting the nature of God and his mode of acting and manifesting nimfelf; respecting the soul and its union with the body, whether it has existence previous to the organs, or from the time of their formation only; respecting the life to come and another world; and every feet, every school, every individual, differing from the rest as to all these points, and assigning for its diffent plaufible reason and respectable but opposite authorities, they were all involved in an inextricable labyrinth of contradictions.

At length, the legislators having restored silence, recalled the dispute to its true object, and said: "Leaders and instructors of the people, you came hither for the purpose of investigating truth; and at first every one of you, consident in his own infallibility, demanded an implicit faith: presently, however, you selt the contrariety of your opinions, and consented to submit them to a fair comparison and a common rule of evidence. You proceeded to expose your proofs: you began with the allegation of sacts; but it presently appeared that every religion and every feet had its miracles and its martyrs, and had an equal cloud of witnesses to boast, who were ready to prove the rectitude of their fentiments by the facrifice of their lives. Upon this first point therefore the balance remained equal.

You next passed to proofs of reasoning: the same arguments were alternately applied to the support of opposite propositions; the fame affertions, equally gratuitous, were fuccessively advanced and repelled; every one was found to have an equal reason for denying his affent to the system of the others. A farther consequence that arose from thus con-fronting your systems was, that, notwithstand-ing their dissimilitude in some points, their re-semblance in others was not less striking. Each of you claimed the first deposit and the original discovery; each of you taxed his neighbour with adulteration and plagiarism; and a previous question to the embracing of any of your doctrine, appeared to result from the his-

tory of opinions.

"A still greater embarrassiment arose when you entered into the explication of your doctrines: the more affiduous were your endeavours, the more confused did they appear; they rested upon a basis inaccessible to human understanding, of consequence you had no means to judge of their validity, and you readily admitted that, in afferting them, you were the echos of your fathers. Hence it became important to know how they had come into the bands of that former generacome into the hands of that former generation, who had no means of learning them different from yourselves. Thus the transmisfion of theological ideas from country to country, and their first rise in the human understanding, were equally mysterious, and the question became every moment more complicated with metaphyfical fubility and antiquarian refearch.

"But as these opinions, however extraordinary, have fome origin; as all ideas, even the most abstracted and fantastical, have in nature some physical model, we must ascend to that origin in order to discover what this model is, and how the understanding came by those ideas of Deity, the foul and immaterial beings that are fo obscure, and which form the foundation of fo many religious systems; we must trace their lineal descent and the alterations they have undergone in their various fuccessions and ramifications. If therefore there are in this affembly men who have made there objects their peculiar study, let them come forward and endeavour to difpel, in the presence of the nations of the earth, the obfcurity of opinions in which for fo long a period they have all wandered."

CHAP. XXII.

ORIGIN AND GENEALOGY OF RELIGIOUS

AT these words a new groupe, formed in an instant of individuals from every standard, but undistinguished by any, advanced in the sand, and one of the members, speaking in the name of the general body, said:

" Legislators, friends of evidence and of

truth!

"That the subject of which we treat should be involved in so many clouds, is by no means astonishing, since, beside the difficulties that are peculiar to it, thought itself has, till this moment, ever had shackles imposed upon it, and free enquiry, by the intolerance of every religious system, been interdicted. But now that thought is unrestrained, and may develope all its powers, we will expose in the face of day, and submit to the common judgment of assembled nations, such rational truths as unprejudiced minds have by long and laborious study discovered: and this, not with the design of imposing them as a creed, but from a desire of provoking new lights, and obtaining better information.

"Chiefs and instructors of the people, you are not ignorant of the profound obscurity in which the nature, origin, and history of the dogmas you teach are inveloped. Imposed by force and authority, inculcated by education, maintained by the insuence of example, they were perpetuated from age to age, and habit and inattention strengthened their empire. But if man, enlightened by experience and resection, summon to the bar of mature examination the prejudices of his infancy, he presently discovers a multitude of incongruities and contradictions which awaken his fagacity and call forth the exertion of his reasoning powers."

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"At first, remarking the various and opposite creeds into which nations are divided, we are led boldly to reject the infallibility claimed by each; and arming ourselves alternately with their reciprocal pretensions, to conceive that the senses and the understanding emanating directly from God, are a law not less facred, and a guide not less sure than the indirect and contradictory codes of the prophets.

"If we proceed to examine the texture of the codes themselves, we shall observe that their pretended divine laws, that is to say, laws immutable and eternal, have risen from the complexion of times, of places, and of persons; that these codes issue one from another in a kind of genealogical order, mutually borrowing a common and similar sund of ideas, which every institutor modifies agreea-

bly to his fancy:

"If we ascend to the source of those ideas, we shall find that it is lost in the night of time, in the insancy of nations, in the very origin of the world, to which they claim alliance; and there, immersed in the obscurity of chaos, and the fabulous empire of tradition, they are attended with so many prodigies as to be seemingly inaccessible to the human understanding. But this prodigious state of things gives birth itself to a ray of reasoning that resolves the difficulty; for if the miracles held out in systems of religion have accually existed; if, for instance, metamorphoses, ap-

paritions, and the conversations of one or more Gods, recorded in the facred books of the Hindoos, the Hebrews, and the Parfes, are indeed events in real history, it follows that nature in those times was perfectly unlike the nature that we are acquainted with now; that men of the present age are totally different from the men that formerly existed; and confequently that we ought not to trouble our heads about them.

"On the contrary, if those miraculous facts have had no real existence in the physical order of things, they must be regarded solely as productions of the human intellect: and the nature of man, at this day, capable of making the most fantastic combinations, explains the phenomenon of those monsters in history. The only difficulty is to afcertain how and for what purpose the imagination invented them. If we examine with attention the subjects that are exhibited by them, if we analize the ideas which they combine and affociate, and weigh with accuracy all their concomitant circum. stances, we shall find a solution perfectly conformable to the laws of nature. Those fabulous stories have a figurative sense different from their apparent one, they are founded on fimple and physical facts: but these facts, being ill conceived and erroneoully represented, have been disfigured and changed from their original nature by accidental causes dependant on the human mind, by the confusion of figns made use of in the representation of objects,

by the equivocation of words, the defeat of language, and the imperfection of writing. These Gods, for example, who act such singular parts in every system, are no other than the physical powers of nature, the elements, the winds, the meteors, the stars, all which have been personified by the necessary mechanism of language, and the manner in which objects are conceived by the understanding. Their life, their manners, their actions, are only the operation of the same powers, and the whole of their pretended history no more than a description of their various phenomena, traced by the first naturalist that observed them, but taken in a contrary fense by the vulgar who did not understand it, or by succeeding generations who forgot it. In a word, all the theological dogmas respecting the origin of the world, the nature of God, the re-velation of his laws, the manifestation of his person, are but recitals of astronomical facts, figurative and emblematical narratives of the motion and influence of the heavenly bodies. The very idea itself of the Divinity, which is at prefent so obscure, abstracted and metaphyfical, was in its origin merely a composit of the powers of the material universe, confidered fometimes analytically, as they appear in their agents and their phenomena, and fometimes fynthetically, as forming one whole and exhibiting an harmonious relation in all its parts. Thus the name of God has been bestowed fometimes upon the wind, the fire, the water,

and the elements; fometimes upon the sun, the stars, the planets, and their influences; sometimes upon the universe at large and the matter of which the world is composed; sometimes upon abstract and metaphysical properties, such as space, duration, motion, and intelligence; but in every instance the idea of a Deity has not slowed from the miraculous revelation of an invisible world, but has been the natural result of human reslection, has followed the progress and undergone the changes of the successive improvement of intellect, and has had for its subject the visible universe and its different agents.

origin of their religion to heavenly inspiration; it is in vain that they pretend to describe a supernatural state of things as sirst in the order of events: the original barbarous state of mankind, attested by their own monuments,* belies all their affertions. These affertions are still more victoriously resuted by considering this great principle, that man receives no ideas but through the medium of his senses:

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^{*} The original barbarous flate of mankind. It is the unanimous testimony of history, and even of legends, that the first human beings were every where savages, and that it was to civilize them, and teach them to make bread, that the Gods manifested themselves.

[†] Man receives no ideas, &: The rock on which all the ancients have fplit, and which has occasioned all thair errors, has been their supposing the idea of God to be innate and coeternal with the fool; and hence all the

from hence it appears that every system which ascribes human wisdom to any other source than experience and fensation, includes in it a usteron proteron, and represents the last re-fults of understanding as earliest in the order of time. If we examine the different religious fystems which have been formed respecting the action of the Gods and the origin of the world, we shall discover at every turn an anticipation in the order of narrating things, which could only be fuggested by subsequent reflection. Reason, then, emboldened by these contradictions, hesitates not to reject whatever does not accord with the nature of things, and accepts nothing for historical truth that is not capable of being established by argument and ratiocination. Its ideas and fuggestions are as follow:

"Before any nation received from a neighbour nation dogmas, already invented; before one generation inherited the idea of another, none of these complicated systems had existence. The first men, the children of nature, whose consciousness was anterior to experience, and who brought no preconceived knowledge into the world with them, were born without any idea of those articles of faith which are the result of learned contentions; of those religious rites which had relation to arts and practices not yet in existence; of those

reveries developed in Plato and Jamblicus. See the Timæus, the Phedon, and De Mysteries Ægyptiorum, see 1. c. 3.

precepts which suppose the passions already developed; of those laws which have reference to a language and a focial order hereafter, to be produced; of that God, whose attributes are abstractions of the knowledge of nature, and the idea of whose conduct is suggested by the experience of a despotic government; in fine, of that foul and those spiritual existences which are said not to be the object of their fenses, but which, however, we must forever have remained unacquainted with, if our fenses had not introduced them to us. Previously to arriving at these notions an immense catalogue of existing facts must have been observed. Man, originally favage, must have learned from repeated trials the use of his organs. Successive generations must have invented and refined upon the means of subfistence; and the understanding, at liberty to disengage itself from the wants of nature, must have risen to the complicated art of comparing ideas, digefting reasonings, and seizing upon abstract similitudes.

SECT. I. Origin of the idea of God: Worship of the elements, and the physical powers of nature.

"IT was not till after having furmounted those obstacles, and run a long career in the night of history, that man, reslecting on his state, began to perceive his subjection to forces superior to his own and independent of his will. The sun gave him light and warmth;

fire burned, thunder terrified, the winds buffeted, water overwhelmed him; all the various natural existences acted upon him in a manner not to be resisted. For a long time, an automaton, he remained passive, without enquiring into the cause of this action; but the very moment he was defirous of accounting to himself for it, astonishment seized his mind; and paffing from the surprise of a sirth thought to the reverie of curiofity, he formed a chain of reasoning

" At first, considering only the action of the elements upon him, he inferred, relatively to himself, an idea of weakness, of subjection, and relatively to them, an idea of power, of domination; and this idea was the primative and fundamental type of all his conceptions of

the Divinity.

"The action of the natural existences, in the second place, excited in him sensations of pleasure or pain, of good or evil; by virtue of his organization, he conceived love or aversion for them, he desired or dreaded their presence; and fear or hope was the principle of every idea of religion.

"Afterwards, judging every thing by comparison, and remarking in those beings a motion spontaneous like his own, he supposed there to be a will, an intelligence inherent in that motion, of a nature similar to what existed in himself; and hence, by way of inference he started a fresh argument. Having experienced that certain modes of behaviour towards his fellow creatures wrought a change in their affections and governed their conduct, he applied those practices to the powerful beings of the universe. "When my fellow creature of superior strength," said he to himself, is disposed to injure me, I humble myself before him, and my prayer has the art of appeasing him. I will pray to the powerful beings that strike me. I will supplicate the faculties of the winds, the planets, the waters, and they will hear me. I will conjure them to avert the calamities, and to grant me the blessings which are at their disposal. My tears will move, my offerings propitiate them, and I shall enjoy complete felicity."

"And, simple in the infancy of his reafon, man spoke to the sun and the moon, he animated with his understanding and his passions the great agents of nature; he thought by vain sounds and useless practices to change their inslexible laws. Fatal error! He desired that the water should ascend, the mountains be removed, the stone to mount in the air; and substituting a fantastic to a real world, he constituted for himself beings of opinion, to the terror of his mind and the torment of his

race.

"Thus the ideas of God and religion forung, like all others, from physical objects, and were in the understanding of man the produce of his sensations, his wants, the circumstances of his life, and the progressive state of his knowledge.

" As these ideas had natural beings for their first models, it resulted from hence that the Divinity was originally as various and ma-nifold as the forms under which he feemed to act: each being was a power, a Genius, and the first men found the universe crowded with innumerable Gods.

" In like manner the ideas of the Divinity having had for motors the affections of the human heart, they underwent an order of division calculated from the sensations of pain and pleasure, of love and hatred: the powers of nature, the Gods, the Genii, were classed into . benign and maleficent, into good and evil ones; and this constitutes the universality of these two ideas in every system of reli-

gion.

"These ideas, analogous to the condition of their inventors, were for a long time con-fused and gross. Wandering in woods, beset with wants, destitute of resources, men in their favage state had no leisure to make comparisons and draw conclusions. Suffering more ills than they tasted enjoyments, their most habitual fentiment was fear, their theology terror, their worship confined to certain modes of falutation, of offerings which they presented to beings whom they supposed to be ferocious and greedy like themselves. In their state of equality, and independence, no one took upon him the office of mediator with Gods as insubordinate and poor as himself. No one having any superfluity to dispose of,

there existed no parasite under the name of priest, nor tribute under the name of victim, nor empire under the name of altar; their dogma and morality, jumbled together, were only self-preservation; and their religion, an arbitrary idea without instuence on the mutual relations existing between men, was but a vain homage paid to the visible powers of nature.

"Such was the first and necessary origin of

every idea of the Divinity.

The orator then addressing the savage nations, said; "We appeal to you, who have received no foreign sactitious ideas, whether your conceptions have not been sormed precisely in this manner? We ask you also, learned theologians, if such be not the unanimous record of all the monuments of antiquity?*

Sect. II. Second System: Worship of the Stars, or Sabeism.

- "BUT those same monuments offer us a more methodical and more complicated system, that of the worship of all the stars, adored at one time under their proper form, at another under emblems and significant symbols.
- * Record of all the monuments of antiquity. It clearly refults, fays Plutarch, from the veries of Orpheus and the facred books of the Egyptians and Phrygians, that the ancient theology, not only of the Greeks, but of all nations, was nothing more than a fystem of physics, a picture of the operations of nature, wrapped up in mysterious allegories and enigmatical symbols, in a manner that the ignorant multitude attended rather to their apparent

This worship was also the effect of the knowledge of man in physics, and derived immediately from the first causes of the social state; that is to say, from wants and arts of the first degree, the elements as it were in the formation of society.

"When men began to unite in fociety, they found it necessary to enlarge the means of their subsistence, and consequently to apply themselves to agriculture; and the practice of agriculture required the observation

than to their hidden meaning, and even in what they understood of the latter, supposed there to be something more deep than what they perceived. Fragment of a work of Piutarch now lost, quoted by Eusebius, Prapar.

Evang. lib. 3, ch. 1, p. 83.

The majority of philosophers, fays Porphyry, and among others Cæremon (who lived in Egypt in the first age of Christanity), imagine there never to have been any other world than the one we fee, and acknowledged no other Gods of all those recognized by the Egyptians, than such as are commonly called planets, figns of the Zodiac, and confiellations; whose aspects, that is, rising and setting, are supposed to influence the fortunes of men; to which they add their divisions of the figns into decans and difpenfers of time, whom they ftyle lords of the afcendant, whose names, virtues in the relieving diftempers, rifing fetting and prefages of future events, are the fubjects of almanacks; (for be it observed, that the Egyptian pricsts had almanacks the exact; counterpart of Matthew Lanfberg's); for when the prices affirmed that the fun was the architect of the universe, Chæremon presently concludes that all their narratives respecting Isis and Osiris, together with their other facred fables, referred in part to the planets, the phases of the moon and the revolution of the fun, and in part to the stars of the daily and nightly hemispheres and the river Nile; in a word, in all cases to

and knowledge of the heavens.* It was neceffary to know the periodical return of the fame operations of nature, the same phenomena of the skies; it was necessary to regulate the duration and succession of the seasons, months and year. In order to this it was requifite to become acquainted with the march of the fun, which in its zodiacal revolution showed itself the first and supreme agent of all creation; then of the moon, which by its

physical and natural existences and never to such as might be immaterial and incorporeal . . . All these philosophers believe that the acts of our will and the motion of our bodies depend upon those of the stars to which they are fubjected, and they refer every thing to the laws of phyfical necessity, which they call destiny or Fatum, suppofing a chain of causes and effects which binds, by I know not what connection, all beings together, from the meanest atom to the supremest power and primary influence of the Gods; fo that, whether in their temples or in their idols, the only subject of worship is the power

of destiny. Porphyr. Epist. ad Janebonem.

* The practice of agriculture required the observation and knowledge of the heavens. It continues to be repeated every day, on the indirect authority of the book of Genesis, that astronomy was the invention of the children of Noah. It has been gravely faid, that while wandering shepherds in the plains of Shinar, they employed their lessure in composing a planatary system: as if shepherds had occasion to know more than the polar star, and if necessity was not the fole motive of every invention! If the ancient shepherds were so studious and sagacious, how does it happen that the modern ones are fo stupid, ignorant, and inattentive? And it is a fact that the Arabs of the defert know not fo many as fix constellations, and understand not a word of aftronomy.

changes and returns regulated and distributed time; finally of the ftars, and even of the planets, which, by their appearance and difappearance on the horizon and the nocturnal hemisphere, formed the minutest divisions. In a word, it was necessary to establish an entire fystem of astronomy, to form an almanac; and from this labour there quickly and fpontane-oully refulted a new manner of confidering the dominant and governing powers. Having observed that the productions of the earth Lore a regular and constant connection with the phenomena of the heavens; that the birth, growth and decay of each plant, were allied to the appearance, exaltation and decline of the same planet, the same groupe of stars; in short, that the languor or activity of vegetation feemed to depend on celeftial in-Iluences, men began to infer from this an idea of action, of power, in those bodies, superior to terrestrial beings; and the stars dispensing fearcity or abundance, became powers, Genii, * Gods, authors of good and evil.

* Genii, Gods, authors of good and evil. It appears that by the words genius, the ancients denoted a quality, a generative power, for the following words, which are all of one family, convey this meaning: generary, genou, cenefis, genus, gens.

The Sabeans, ancient and modern, fays Mamonides, eknowledge a principal God, the maker and inhabitant of Ecaven; but on account of his great distance they conceive him to be inaccessible; and in imitation of the conduct of a cople towards their kings, they employ as mediators with him, the planets and their angels, whom they

As the state of society had already introduced a methodical hierarchy of ranks, employments and conditions, men, continuing to reason from comparison, transferred their new acquired notions to their theology, and the refult was a complicated fystem of gradual Divinities, in which the fun, as the first God, was a military chief, a political king; the moon, a queen, his confort; the planets, fervants, bearers of commands, messengers; and the multitude of stars, a nation, an army of heroes, of Genii, appointed to govern the world under the command of their officers; every individual and a name, functions, attributes, drawn from its connections and influences, and even a fex derived from the gender of its appellation.*

" As the state of fociety had introduced certain usages and complex practices, worship, leading the van, adopted fimilar ones. Ceremonies, simple and private at first, became public and folemn; offerings were more rich and more numerous; rites more methodical; places of affembly; chapels and temples were

call princes and potentates, and whom they suppose to reside in those suminous bodies as in palaces or taberna.

cles, &c. More-Nebuchim, pars 3. c. 29.

* And even a fex derived from the gender of its appellation. According to the gender of the object was in the language of the nation masculine or feminine, the Divinity who bore its name was male or female. Thus the Cappadocians called the moon God, and the fun Goddess; a circumstance which gives to the same beings a perpetual variety/in ancient mythology.

erected; officers, pontiffs, created to administer; forms and epochas were settled; and religion became a civil act, a political tie. But in this developement it altered not its sirst principles, and the idea of God was still that of physical beings, operating good or ill, that is to say, impressing sensations of pain or pleasure: the dogma was the knowledge of their laws or modes of acting; virtue and sin the observance or infringement of those laws; and morality, in its native simplicity, a judicious practice of all that is conducive to the preservation of existence, to the well-being of the individual and of his fellow creatures.*

"Should it be asked at what epocha this system took birth, we shall answer, supported by the authority of the monuments of astronomy itself, that its principles can be traced back with certainty to a period of nearly seventeen thousand years.† Should we far-

^{*} Morality was a judicious practice of all that is conducive to the preservation of existence. We may add, says Platarch, that these Egyptian priests always regarded the preservation of health as a point of first importance, and as indispensably necessary to the practice of piety and the service of the Gods. See his account of Isis and Osiris towards the end.

[†] That its principles (those of astronomy) can be traced back to a period of 17000 years. The historical orator follows here the opinion of M. Dupuis, who, in his learned memoir concerning the origin of the constellations, has assigned many plausible reasons to prove that Libra was formerly the sign of the vernal, and Aries of

ther be asked to what people or nation it ought to be attributed, we shall reply that those felf-same monuments, seconded by unanimous tradition, attribute it to the first tribes of Egypt. And when reason finds in that region a concurrence of all the physical circumfrances calculated to give rife to it; when it finds at once a zone of heaven, in vicinity of the tropic, equally free from the rains of the equator, and the fogs of the north; * when

the nocturnal equinox; that is, that fince the origin of the actual astronomical system, the procession of the equinoxes has carried forward by seven signs the primitive order of the Zodiac. Now estimating the procession at about seventy years and a half to a degree. that is, 2,115 years to each fign; and offerving that Aries was in its fifteenth degree, 1,447 years before Christ, it follows that the first degree of Libra could not have coincided with the vernal equinox more lately than 15,194 years before Christ, to which if you add-1790 years fince Christ, it appears that 16,984 have elapsed since the origin of the Zodiac. The vernal equinox coincided with the first degree of Aries 2, 104 years before Christ, and with the first degree of Taurus 4,610 years before Christ. Now it is to be observed, that the worship of the Bull is the principle article in the theological creed of the Egyptians, Perfruns, Japanese, &c.; from whence it clearly follows, that fome general revolution took place among thefe nations at that time. The chronology of five or fix thousand years in Genesis is little agreeable to this hypothens: but as the book of Genesis cannot claim to be confidered as a history farther back than Abraham, we are at liberty to make what arrangements we pleafe in the eternity that preceded.

* When reason finds there a zone of heaven equally free from the rains of the equator and the fogs of the North;

it finds there the central point of the antique sphere; a salubrious climate; an immense vet manageable river; a land fertile without art, without fatigue; inundated, without pestilential exhalations; fituate between two feas which lave the shores of the richest countries —it becomes manifest that the inhabitant of the districts of the Nile, inclined to agriculture from the nature of his foil; to commerce, from the facility of communication; to geometry, from the annual necessity of measuring his possessions; to astronomy, from the state of his heaven, ever open to observation, must first have passed from the savage to the social Rate, and confequently attained that physical and moral knowledge proper to civilized man.

Nile, and among a nation of fable complextion, that the complex system of the worship of the stars, as connected with the produce of the soil and the labours of agriculture, was constructed. The worship of the stars under their proper forms, or their natural attributes, was a simple process of the human understanding; but in a short time the multiplicity of objects, their relations, their action and reaction, having confounded the ideas and the signs that represented them, a consequence

M. Bailli, in placing the first astronomers at Selingen-skoy, near the Bailkal, paid no attention to this twofold circumstance: it equally argues against their being placed at Axoum on account of the rains, and the Zine sty of which Mr. Bruce speaks.

refulted as abfurd in its nature and pernicious in its tendency.

SECT. III. Third fustem: worship of symbols,

or idolatry.

"FROM the instant this agricolar race had turned an eye of observation on the stars, they found it necessary to distinguish individuals or groupes, and to assign to each a proper name. A confiderable difficulty here prefented itself; for on the one hand, the celestial bodies, similar in form, offered no peculiar character by which to denominate them, and on the other hand, language, poor and in a state of infancy, had no expressions for fo many new and metaphyfical ideas. The usual stimulus of genius, necessity, conquered all obstacles. Having remarked that in the annual revolution, the renewal and periodical appearance of the productions of the earth were constantly connected with the rifing and fetting of certain stars, and with their position relatively to the sun, the mind, by a natural mechanism, associated in its thought terrestrial and celestial objects, which had in fact a certain alliance; and applying to them the same sign, it gave to the stars and the groupes it formed of them, the very names of the terrestrial objects to which they bore affinity.*

^{*} Man gave to the stars, Sc. "The ancients," says Maimonides, "directing all their attention to agriculture, gave names to the stars derived from their occupation during the year." More Neb. pars 3.

"Thus the Ethiopean of Thebes called stars of inundation, or of Aquarius, those under which the river began to overflow; thars of the ox or bull, those under which it was convenient to plough the earth; stars of the lion, those under which that animal, driven by thirst from the deserts, made his appearance on the banks of the Nile; stars of the sheaf, or of the harvest maid, those under which the harvests were got in; stars of the lamb, stars of the goat, those under which those valuable animals brought forth their young: and thus was a first part of the difficulty resolved.

"On the other hand, man, having remarked in the beings that furrounded him certain qualities peculiar to each species, and having invented a name by which to design them, speedily discovered an ingenious mode of generalizing his ideas, and transferring the name already invented to every thing bearing a similar or analogous property or agency, enriched his language with a multiplicity of meta-

phors and tropes.

"Thus the same Ethiopian, having observed that the return of the inundation answered constantly to the appearance of a beautiful star towards the source of the Nile, which seemed to warn the husbandman against being surprised by the waters, he compared this action with that of the animal who by bark-

^{*} This must have been June.

ing gives notice of danger, and called this star the dog, the barker (Syrius). In the fame manner he called stars of the crab, those which showed themselves when the sun, having reached the bounds of the tropic, returned backwards and fideways like the crab or Cancer; stars of the wild goat, those the sun being arrived at its greatest altitude, at the top of horary gnomon, imitated the action of that animal who delights in climbing the highest rocks; stars of the balance, those which, the days and nights being of the same length, feemed to observe an equilibrium like that instrument; stars of the scorpion, those which were perceptible when certain regular winds brought a burning vapour like the poison of the fcorpion. In the same manner he called by the name of rings and ferpents the figured traces of the orbits of the stars and planets;* and this was the general means of appellation of all the heavenly bodies, taken in groupes or individually according to their connection with rural and terrestrial operations, and the analogies which every nation found them to bear to the labours of the field and the objects of their climate and foil.

" From this proceeding it resulted that abject and terrestrial beings entered into affocia-

^{*} They called by the names of ferpents the figured traces the orbits. The ancients had verbs from the fubstantives crab, goat, tortoife, as the French have at present the verbs serpenier, coquetier. The history of all languages is nearly the same.

tion with the superior and powerful beings of the heavens; and this association became more rivetted every day by the very constitution of language and the mechanism of the mind. Men would say, by a natural metaphor: "The bull spreads upon the earth the germins of secundity (in spring); and brings back abundance by the revival of vegetation. The lamb (or ram) delivers the heavens from the malevolent Genii of winter; and saves the world from the serpent (emblem of the wet season). The scorpion pours out his venom upon the earth, and spreads diseases and death, &c.

"This language understood by every body, was at first attended with no inconvenience; but in process of time, when the almanac had been regulated, the people, who could do without further observation of the skies, lost fight of the motive which led to the adoption of these expressions; and the allegory still remaining in the practices of life, became a fatal flumbling-block to the understanding and reason. Habituated to join to symbols the ideas of their models, the mind finally confounded them: then those same animals which the imagination had raised to heaven, descended again on the earth; but in this return, decked in the livery and invested with the attributes of the stars, they imposed upon their own authors. The people, imagining that they saw their Gods before them, found it a more easy task to offer up their prayers. They demanded of the ram of their flock, the inAmence which they expected from the celestial ram; they prayed the scorpion not to pour out his venom upon Nature; they revered the fish of the river, the crab of the sea, and the scarabeus of the slime; and by a series of corrupt, but inseparable analogies, they lost themselves in a labyrinth of consequent abfurdities.

"Such was the origin of this ancient and fingular worship of animals; such the train of ideas by which the character of the Divinity became common to the meanest of the brute creation; and thus was formed the vaft, complicated, and learned theological fystem which, from the banks of the Nile, conveyed from country to country by commerce, war, and conquell, invaded all the old world; and which modified by times, by circumstances, and by prejudices, is still to be found among a hundred nations, and fubfilts to this day as the fecret and inseparable basis of the theology of those even who despise and reject it."

At these words, murmurs being heard in various groupes: "I repeat it," continued the orator. " People of Africa! hence, for 1 example, has rifen among you the adoration of your Feteches, plants, animals, pebbles, bits of wood, before which your ancestors would never have been fo ablurd as to proftrate themselves, if they had not seen in them talifmans, partaking of the nature of the

flars.

^{*} If they had not feen in them talifuans partaking of the twee of the flare. The ancient afteologers, says the most nature of the flurs.

Nations of Tartary! this is equally the origin of your Marmouzets, and of the whole train of animals with which your Chamans ornament their magic robes. This is the origin of those figures of birds and serpents, which all the savage nations, with mystic and sacred ceremonies, imprint on their skin. Indians! it is in vain you cover yourselves with the veil of mystery: the hawk of your God Vichenou is but one of the thousand emblems

learned of the Jews (Maimonides) having facredly affigned to each planet a colour, an animal, a tree, a metal, a fruit, a plant, formed from them all a figure or representation of the star, taking care to select for the pur" pose a proper moment, a fortunate day, such as the conjunction of the star, or some other favourable aspect. They conceived that by their magic ceremonies they could introduce into those figures or idols the influences of the superior beings after which they were modelled. These were the idols that the Chaldean-Sabeans adored; and in the performace of their worship they were obliged to be dreffed in the proper colour. The aftrologers, by their practices, thus introduced idolatry, defirous of being regarded as the dispensers of the favours of heaven; and as agriculture was the fole employment of the ancients, they succeeded in persuading them that the rain and other bleffings of the feafons were at their disposal. Thus the whole art of agriculture, was exercised by rules of astrology, and the priefts made talifmans or charms which were to drive away locusts, flies, &c. See Maimonides, More. Nebuchim, pars 3. c. 29.

The priests of Egypt, Persia, India, &c. pretended to bind the Gods to their idols, and to make them come from heaven at their pleasure. They threatened the sun and moon, if they were disobedient, to reveal the secret mysteries, to shake the skies, &c. &c. Euseb. Pracep: Evang. p. 198, and Iamblicus de Mysteriis Ægypt.

of the fun in Egypt, and his incarnations in a fish, boar, lion, turtle, together with all his monstrous adventures, are nothing more than the metamorphoses of the same star, which passing successively through the signs of the twelve animals,* was supposed to assume their forms, and to ast their astronomical parts.† Japanese! your bull which breaks the egg of the world, is merely that of the heavens, which, in times of yore, opened the age of the creation, the equinox of spring. Rabbins, Jews! that same bull is the Apis worshipped in Egypt, and which your ancestors adored in the idol of the golden cals. It is also your bull, children of Zoroaster! that, sacrificed in the symbolic mysteries of Mithra, shed a blood fertilizing to the world. Lastly, your bull of the Apocalypse, Christians! with his wings the symbol of the air, has no other origin: your lamd of God, immolated, like the bull of Mithra, for the salvation of the world, is the felf-same sun in the fish, boar, lion, turtle, together with all his vation of the world, is the felf-fame fun in the fign of the celestial ram, which, in a subsequent age, opening the equinox in his turn, was deemed to have rid the world of the reign of evil, that is to fay, of the ferpent, of the large fnake, the mother of winter and emblem

* The Zodiac.

⁺ The Sun was supposed to assume their forms, and to as. Sc. (the forms of the twelveanimals.) These are the very words of Iamblieus de Symbolis Ægyptiorum, c. 2, sect. 7. The sun was the grand Proteus, the universal metamogphist.

of the Ahrimanes or Satin of the Persians. your institutors. Yes, vainly does your imprudent zeal confign idolaters to the torments of the Tartarus which they have invented: the whole basis of your system is nothing more than the worship of the star of day; whose attributes you have heaped upon your chief personage. It is the sun which, under the name of Crus, was born, like your God, in the arms of the celestial virgin, and passed through an obscure, indigent, and destitute childhood, answering to the season of cold and frost. It is the sun, which, under the name of Ofiris, perfecuted by Typhon and the tyrants of the air, was put to death, laid in a dark tomb, the emblem of the hemisphere of winter, and which, rifing afterwards from the inferior zone to the highest point of the heavens, awoke triumphant, over giants and the destroying angels. Ye priests! from whom the murmurs proceed, you wear yourselves its, figns all over your bodies. Your tonfure is the disk of the sun; your stole its Zodiac;*

^{*} Your tensure is the disk of the sun; your stole, &c. The Arabs, says Herodotus, shave their heads in a circle and about the temples, in imitation of Bacchus (that is the sun), who shaves himself, in this manner. Jeremiah speaks also of this custom. The tust of hair which the Mahometans preserve, is taken also from the sun, who was painted by the Egyptians at the winter sollstee, as Laving but a single hair on his head.... Tour stole its Zodiac. The robes of the goddess of Syria and of Diamos Ephsus, from whence are borrowed the dress of the priests, have the twelve animals of the Zodiac painted on them. . . . Rosaries are found upon all the Indian

your rofaries the fymbols of the stars and planets. Pontiffs and prelates! your mitre, your crosser, your mantle, are the emblems of Osiris; and that crucifix of which you boast the mystery, without comprehending it, is the cross of Separis, traced by the hands of Egyptian priests, on the plan of the figurative world, which, passing through the equinoxes and the tropics, became the emblem of future life and refurrection, because it touched the gates of ivory and horn through which the foul was to pass in its way to heaven."

Here the doctors of the different groupes

looked with aftonishment at one another, but none of them breaking filence, the orator

continued.

"Three principal causes concurred to produce this consustion of ideas. First, the necessity, on account of the infant state of language, of making use of sigurative expressions to depict the relations of things; expressions that, passing afterwards from a proper to a general, from a physical to a moral sense, occasioned, by their equivocal and synonimous terms a multiplicity of missions. and fynonimous terms, a multiplicity of miftakes.

Thus having at first said, that the sun furmounted and passed in its course through

idols, confirusted more than four thousand years ago; and their use in the East has been universal from time immemorial. . .. The crofter is precifely the staff of Bootes or Ofiris (See plate II). All the Lamas wear the mitre or cap in the shape of a cone, which was an emblem of the fun.

the twelve animals, they afterwards supposed that it combatted, conquered, and killed them, and from this was composed the historical life of Hercules.

"Having faid that it regulated the period of rural operations, of feed time and of harvest; that it distributed the seasons, ran through the climates, swayed the earth, &c. it was taken for a legislative king, a conquering warrior, and hence they formed the stories of Osiris, of Bacchus, and other similar Gods.

"Having faid that a planet entered into a fign, the conjunction was denominated a marriage, adultery, incest: having farther said, that it was buried, because it sunk below the horizon, returned to light, and gained its state of eminence, they gave it the epithet of dead, risen again, carried into heaven, &c.

neaven, ecc.

"The fecond cause of consusion was the material figures themselves, by which thoughts were originally painted, and which, under the name of hieroglyphics, or sacred characters, were the first invention of the mind. Thus to denote an inundation, and the necessity of preserving one's-self from it, they painted a boat, the vessel Argo; to express the wind,

^{*} Having said that a planet entered into a sign, their conjunction was denominated a marriage, Se. These are the very words of Plutarch in his account of Isis and Osiris. The Hebrews say, in speaking of the generations of the Patriarchs, et ingresses est in eam. From this continual equivoque of ancient language, proceeds every mistake.

they painted a bird's wing; to specify the seafon, the month, they delineated the bird, of passage, insect, or animal, which made its appearance at that epoch; to express winter they drew a hog, or a serpent, which are fond of moist or miry places. The combination of these sigures had also a meaning, and was substituted for words and phrases.*† But as

1 2

* See the examples cited in note p. 220.

† The combination of these figures had also a meaning. The reader will doubtless see with pleasure some examples

of ancient hieroglyphics.

"The Egyptians (fays Hor-appelo) represent eternity by the figures of the sun and moon They designate the world by the blue serpent with yellow scales (stars, it is the Chinese Dragon). If they were desirous of expressing the year, they drew a picture of this, who is also in their language called Sothis, or dog-star one of the first constellations by the rising of which the year commences; its inscription at Sais was, It is I that rise in the constellations

tion of the Dog.

"They also represent the year by a palm tree, and the month by one of its branches, because it is the nature of this tree to produce a branch every month. They farthe represent it by the fourth part of an acre of land." (The whole acre divided into four denotes the beflextile period of four years. The abbreviation of this figure of a field in four divisions, is manifestly the letter 1.1 or bet, the seventh in the Samaritan alphabet; and in general all the letters of the alphabet are merely aftronomical hieroglyphics; and it is for this reason that the mode of writing is from right to left, like the march of the stars). "They denote a prophet by the image of a dog, because the dog star (Anoulis) by its rising gives notice of the inundation. Noubi in Hebrew fignifics prophet. I'hey reprefent inundation by a lion, because it takes place under that fign: and hence, fays Plutarch, the cuftom of placthere was nothing fixed or precise in this fort of language, as the number of those figures and their combinations became excessive, and burdensome to the memory confusions and

ing at the gates of temples figures of lions with water issuing from their months.—They express the idea of God and destiny by a star. They also represent God, says Porphyry, by a black stone, because his nature is dark and obscure. All white things express the celestial and luminous Gods: all circular ones the world, the moon, the sun, the destines; all semicircular ones as bows and crescents, are all descriptive of the moon. Fire and the Gods of Olympus they represent by pyramids and obelisks: (the name of the sun Baal is sound in this latter word): the sun by a cone (the mitre of Osiris): the earth, by a cylinder (which revolves): the generative power of the air by the phalus, and that of the earth by a triangle, emblem of the semale origin. Euseb. Pracep. Evang. p. 98.

"Clay, fays Iamblicus de Symbolis, fect. 7. c. 2. denotes matter, the generative and nutrimental power, every thing which receives the warmth and fermentation of life."

"A man fitting upon the Lotos or Nentphar; reprefents the moving spirit (the sun) which, in like manner as that plant lives in the water without any communication with clay, exists equally distinct from unteer, swimming in empty space, resting on itself: it is round also in all its parts, like the leaves, the slowers and the fruit of the Lotos. (Brama has the eyes of the Lotos, says Chaster Headirsen, to denote his intelligence: his eye swims over every thing like the slower of the Lotos on the waters.) A man at the helm of a ship, adds lamblicus, is descriptive of the sun which governs all. And Porphyry tells us that the sun is also represented by a man in a ship resting upon an amphibious crocodile (emblem of air and water.)

"As Elephantine they wer happed the figure of a man in a fixing posture, painted blue, having the head of a ram, and the horns of a goat which encompassed a disc. false interpretations were the first and obvious result. Genius having afterwards invented the more simple art of applying signs to sounds, of which the number is limited, and

all which represented the sun and moon's conjunction at the sign of the ram; the blue colour denoting the power of the moon, at the period of junction, to raise water into clouds. Euseh. Pracep. Evang. p. 116.

"The hawk is an emblem of the fun and of light, on account of his rapid flight and his foaring into the highest

regions of the air where light abounds.

A fish is the emblem of aversion, and the Hippopotemus of violence, because it is said to kill its sather and ravish its mother. Hence, says Plutarch, the emblematical infeription of the temple of Sais, where we see painted on the vestibule, 1. A child, 2. An old man, 3. A hawk, 4, A sish, 5. A hippopotamus; which signify, 1. Entrance, into life, 2. Departure. 3. God. 4. Hatred. 5. Injustice. See Iss and Oferis.

"The Egyptians, adds he, represent the world by a Scarabeus, because this infect pushes, in a direction contrary to that in which it proceeds, a ball containing its eggs, just as the heaven of the fixed stars causes the revolution of the fun, the yoke of an egg, in an opposite di-

rection to its own.

"They represent the world also by the number five, being that of the elements, which, favs Diodorus, are earth, water, air, fire, and other, or fpiritus. The Indians have the same number of elements, and according to Macrobius's myslies, they are the supreme God, or primum niclile, the intelligence, or mens, born of him, the soul of the world which proceeds from him, the celestial spheres and all things terrestaid. Hence, adds I latarch, the analogy between the Greek scale, five, and san all.

"The als." fays he again, " is the emblem of Typhon, because like that animal he is of a reddish colour. Now Typhon spailes whatever is of a mirey or clayey nature; (and in Hebrew I and the three words clay, red, and rels to be formed from the same root h.mr. tam-

of painting the word instead of the thought, hieroglyphic pictures were, by means of alphabetical writing, brought into disuse; and from day to day their forgotten significations made way for a variety of illusions, equivoques and errors.

"Lastly, the civil organization of the first states was a third cause of confusion. Indeed, when the people began to apply themselves to agriculture, the formation of the rural calendar requiring continual astronomical observations, it was necessary to chuse individuals whose province it should be to watch the appearance and fetting of certain stars, to give notice of the return of the inundation, of particular winds and raiss, and the proper time for fowing every species of grain. These men, on account of their office, were exempted from the common occupations, and the fociety provided for their fubfistence. In this fituation, folely occupied in making observations, they foon penetrated the great phenomena of nature, and dived into the fecret of various of her operations. They became acquainted with the course of the stars and planets; the connection with their abfence and return had with the productions of the earth

blicus has farther told us that clay was the emblem of matter; and he elsewhere adds, that all evil and corruption proceeded from matter; which compared with the phrase of Macrobius. all is perificulte, liable to change in the celestial sphere, gives us the theory, first physical, then moral, of the system of good and evil of the ancients."

and the activity of vegetation; the medicinal or nutritive properties of fruits and plants; the action of the elements, and their reciprocal affinities. But, as there were no means of communicating this knowledge otherwise than by the painful and laborious one of oral instruction, they imparted it only to their friends and kindred; and hence refulted a concentration of science in certain families, who, on this account assumed to themselves exclusive privileges, and a spirit of corporation and separate distinction satal to the public weal. By this continued succession of the same labours and enquiries, the progress of know-ledge it is true was hastened, but, by the mystery that accompanied it, the people, plunged daily in the thickest darkness, became more superstitious and more slavista. Seeing hu-man beings produce certain phenomena, announce, as it were at will, eclipses and comets, cure discases, handle noxious serpents, they supposed them to have intercourse with celestial powers; and, to obtain the good or have the ills averted which they expected from those powers, they adopted these extraordinary human beings as mediators and interpreters. And thus were established in the very bosom of states facrilegious corporations of hypocritical and deceitful men who arrogated to themselves every kind of power; and priests, being at once astronomers, divines, naturalists, physicians, necromancers, interpreters of the Gods, oracles of the people, rivals of kings or their accomplices, instituted under the name of religion an empire of mystery, which to this very hour has proved ruinous to the nations of mankind."

At these words the priests of all the groupes interrupted the orator; with loud cries, they accused him of impiety, irreligion, blasphemy, and were unwilling he should proceed: but the legislators having observed, that what he related was merely a narrative of historical sacts; that if those sacts were salse or forged, it would be an easy matter to resute them—and that if every one were not allowed the perfect liberty to declare his opinion, it would be impossible to arrive at truth—he thus went on with his discourse.

"From all these causes, and the perpetual affociation of dissimilar ideas, there followed a strange mass of disorders in theology, morality, and tradition. And first, because the stars were represented by animals, the qualities of the animals, their likings, their sympathies, their aversions, were transferred to the Gods and supposed to be their actions. Thus the God schoeumon made war against the God crocodile; the God wolf wanted to eat the God sheep; the God stork devoured the God serpent; and the Deity became a strange, whimsical, ferocious being, whose idea missed the judgment of man, and corrupted both his morals and his reason.

" Again, as every family, every nation, in the fpirit of its worthip adopted a particular flar or constellation for its patron, the affections and antipathies of the emblematical brute were transferred to the sectaries of this worship; and the partisans of the God dog were enemies to those of the God wolf; the worshippers of the God bull, abhorred those who fed upon beef, and religion became the author of combats and animosities, the senseless cause of frenzy and superstition.*

"Farther, the names of the animal stars having, on account of this same patronage, been conferred on nations, countries, mountains and rivers, those objects were also taken for Gods; and hence there arose a medley of geographical, historical, and mythological beings, by which all tradition was involved in

confusion.

"In fine, from the analogy of their supposed actions the planetary Gods having been taken for men, heroes, and kings, kings and heroes took in their turn the actions of the Gods for models, and became, from imitation, warlike, conquering, fanguinary, proud, lascivious, indolent; and religion confecrated the crimes of despots, and perverted the principles of governments.

^{*} The fenfeless cause of superstition. These are properly the words of Plutarch, who relates that those various worships were given by a king of Egypt to the different towns to distinct and enslave them, and these kings had been taken from the east of priests. See His & Oficis.

Sect. IV. Fourth System: Worship of two principles, or Dualism.

"MEANWHILE the astronomical priests, enjoying in their temples peace and abundance, made every day fresh progress in the sciences; and the system of the world gradually displaying itself before their eyes, they started successively various hypotheses as to its agents and effects, which became so many

fystems of theology.

"The navigators of the maritime nations, and the caravans of the Afiatic and African Nomades, having given them a knowledge of the earth, from the Fortunate Islands to Serica, and from the Baltic to the fources of the Rile, they discovered, by a comparison of the different Zones, the rotundity of the globe, which gave rife to the new theory. Observing that all the operations of nature, during the annual period, were fummed up in two principal ones, that of producing, and that of deflroying: that upon the major part of the globe, each of these operations was equally accomplished from one to the other equinox; that is to fay, that during the fix months of fummer all was in a state of procreation and increase, and during the fix months of winter all in a state of languor and nearly dead, they supposed nature to contain two contrary. powers always struggling with and resisting each other; and confidering in the fame light

the celestial sphere, they divided the pictures by which they represented it into two halves or hemispheres, so that those constellations which appeared in the fummer heaven formed a direct and superior empire, and those in the winter heaven an opposite and inferior one. Now as the fummer constellations were accompanied with the feafon of long, warm, and unclouded days, together with that of fruits and harvests, they were deemed to be the powers of light, fecundity, and creation: and by reansition from a physical to a moral sense, to be Genii, angels of science, beneficence, purity, virtue: in like, manner the winter constellations, being attended with long nights and the polar fogs, were regarded as Genii of darkness, destruction, death, and, by similar transition, as angels of wickedness, ignorance sin, vice. By this disposal, heaven was divided into two domains, two factions; and the analogy of human ideas opened already a vall career to the flights of imagination; but a particular circumstance determined, if it did not occasion the mitake and illusion. (Confult Plate II.)

" In the projection of the celestial sphere drawn by astronomical priests," the Zodiac

^{*} In the projection of the colffiel fibere. The uncient priess had three kind of spheres, which it may be useful to make known to the reader.

[&]quot;We read in Evictorie," fays Porphyry, "that Zoroafter was the first who, having fixed upon a cavern

and the conftellations disposed in a circular order, presented their halves in diametrical opposition: the winter hemisphere was adverse,

pleasantly situated in the mountains adjacent to Persia, formed the idea of consecrating it to Mithra (the sun) creator and father of all things: that is to say, having made in this cavern several geomitrical divisions, representing the seasons and the elements, he imitated on a small scale the order and disposition of the universe by Mithra. After Zoroaster, it became a custom to consecrate caverns for the celebration of mysteries: so that in like manner as temples were dedicated to the Gods, rural altars to heroes and terrestrial deiries, &c. subterraneous abodes to infernal deities, so caverns and grottoes were consecrated to the world, to the universe, and to the nymphs: and from hence Pythagoras and Plato borrowed the idea of calling the earth a cavern, a cave, de Autre Nympharum.

Such was the first projection of the sphere in relief; though the Persians give the honour of the invention to Zoroaster, it is doubtless due to the Egyptians; for we may suppose from this projection being the most simple that it was the most ancient; the caverns of Thebes, full of similar pictures, tend to strengthen this opinion.

The following was the fecond projection: "The prophets or hierophants," fays Bishop Synnesius, "who had been initiated in the mysteries, do not permit the common workmen to form idols or images of the Gods; but they descend themselves into the facred caxes, where they have concealed coffers containing certain spheres upon which they construct those images secretly and withest the knowledge of the people, who despise simple and natural things and wish for prodigies and sables." (Syn. in Calvit.) That is, the ancient prices had armillary spheres like ours; and this passage, which so well agrees with that of Chæremen, gives us the key to all their theological astrology.

Lastly, they had flat models of the nature of Plate II, with this difference that they were of a very complicated nature having every fictitious division of docan and sub-

contrary, opposite to, being the Antipodes of that of summer. By the continued metaphor these words were converted into a moral sense and the adverse angels and Genii became rebels and enemies.† From that period the whole astronomical history of the constellations was turned into a political history; the heavens became a human state, where every thing happened as it does on earth. Now as the existing states, for the most part despotic, had their monarchs, and as the sun was the apparent sovereign of the skies, the summer hemisphere (empire of light), and its constellations (a nation of white angels), had for king an enlight-

decan, with the hieroglypic figns of their influence. Kircher has given us a copy of one of them in his Egyptian Œdipus, and Gybelin a figured fragment in his book of the calendar (under the name of the Egyptian Zodiac). The ancient Egyptians, fays the astrologer Julius Firmicus (Astron. lib. ii. and lib. iv. c. 16.) divide cach fign of the Zodiac into three sections; and each section was under the direction of an imaginary being whom they called decan or chief of ten; fo that there were three decans a month, and thirty three a year. Now these decans, who were also called God; (Thoi) regulated the destinies of mankind-and they were placed particularly in certain stars. They afterwards imagined in every ten three other Gods, whom they called arbiters; fo that there were nine for every month, and these were farther divided into an infinite number of powers. (the Persians and Indians made their spheres on similar plans; and if a picture thereof were to be drawn from the defeription given by Scaliger at the end of Manilius, we should find in it a complete explanation of their hieroglyphics, for every article forms one.)

* The adverse Genii. If it was for this reason the Persians always wrote the name of Ahrimanes inverted

Abrinches, : seqt

ened, intelligent, creative, benign God; and as every rebellious faction must have its chief, the hemisphere of winter (the subterraneous empire of darkness and woe), together with its stars (a nation of black angels, giants, or demons), had for a leader a malignant Genius whose part was assigned by the different people of the earth, to that star which appeared to them the most remarkable. In Egypt it was originally the scorpion, the first sign of the Zodiac after the balance, and the hoary chief of the wintry signs: then it was the bear or the polar ass, called Typhen, that is to say deluge,* on account of the rains which

^{*} Typhon, that is to fay deluge. Typhon, pronounced Fouphon by the Greeks, is precifely the touphan of the Arabs, which fignifies deluge; and thefe deluges in mythology are nothing more than winter and the rains, or the overflowing of the Mile; as their pretended fires which are to defiroy the world, are simply the summer season. And it is for this reason that Aristotle (De Meteor lib. 1. c. xiv), fays, that the winter of the great cyclic year is a delage; and its fummer a conflagration. "The Egyptians," fays Porphyry, "employ every year a talifman in remembranceof the world; at the fummer folftice they mark their houses, flocks and trees with red, supposing that on that day the whole world had been fet on fire. It was also at the fune period that they calebrated the pyrric or fire dance.." (And this illustrates the origin of purification by fire and by water; for having denominated the tropic of Cancer the gate of heaven, and the genial heat of celedial fire, and that of Capticorn the gate of delage or of water, it was imagined that the spirit or souls who passed through these gates in their way to and from heaven, were roofted or bathed: hence the baptism of Mithra, and the pasfage through flames, observed throughout the East long before Mafes).

poured down upon the earth during the dominion of that star. In Persia in a subsequent period* it was the ferpent, which under the name of Ahrimanes, formed the basis of the system of Zoroaster; and it is the same; Christians and Jews, that is become your serpent of Eve (the celestial origin), and that of the cross; in both cases the emblem of Satan, the great adverfary of the ancient of days, fung by Daniel. In Syria it was the hog or wild boar, enemy of Adonis, because in that country the office of the northern bear was made to devolve upon the animal whose fondness for mire and dirt is emblematical of winter. And it is for this reason that you, children of Mofes and Mahomet, hold this animal in abhorrence, in imitation of the priests of Memphis and Balbec, who detested him as the murderer of their God, the fun. This is likewise, O Indians! the type of your Chib-en, which was once the Pluto of your brethren, the Greeks and Romans; your Brama also (God the creator), is only the Persian Ormuzd, and the Osiris of Egypt, whose very name expresses a creative power, producer of forms. And these Gods were worshipped in a manner analogous to their real or fictitious attributes; and this worship, on account of the difference

^{*} In Persia in a subsequent period. That is when the ram became the equinoxial sign, or rather when the alteration of the skies showed that it was no longer the ball.

of its objects, was divided into two distinct branches. In one, the benign God received a worship of joy and love; whence are derived all religious acts of a gay nature,* festivals, dances, banquets, offerings of flowers, milk, honey, persumes, in a word, of every thing that delights the senses and the soul. In the other, the malign God, on the contrary, received a worship of sear and pain; whence originated all religious acts of the sombre kind,† tears, grief, mourning, self-denial, blood-offerings, and cruel facrifices.

" From the same source slowed the division of terrestrial beings into pure and impure, sa-

* Whence are derived all religious acts of a gay nature. All the ancient festivals respecting the return and exaltation of the sun were of this description: hence the hileria of the Roman celendar at the period of the passage, Pascha, of the vernal equinox. The dances were imitations of the march of the planets. Those of the Dervises still represent it to this day.

† All religious acts of the fambre kind. "Sacrifices of blood," fays forphyry, "were only offered to Demons and evil Genii to avert their v rath. Demons are fond of blood, humidity, stench." Apud. Eufeb. Prap. Ev. p. 173.

"The Egyptians," fays Plutarch, only offer bloody victims to Typhon. They facrifice to him a red ox, and the animal immolated is held in execution and loaded with all the fins of the people." The goat of Moses. See Ifis and Osciris.

Diwision of terrestrial leings into sure and impure, sacred and abominable. Strabo says, speaking of Moses, and the Jews, "Circumcision and the prchibition of certain kinds of meat sprung from superstition." And I observe respecting the ceremony of circumcision, that its object was to take from the symbol of Osiris, (Phallus) the pretend-

cred or abominable, according as their species was found among the respective constellations of the two Gods, and made a part of their domains. This produced, on one hand, the superstitions of pollution and purification; and on the other the pretended essications virtues of amulets and talismans.

"You now understand," continued the orator, addreshing himself to the Indians, Perfians, Jews, Christians and Musfulmans, "you now understand the origin of those ideas of combats and rebellion, which equally pervade your respective mythology. You perceive what is meant by white and black angels; by the cherubs and feraphs with heads of an eagle, a lion or a bull; the Deus, devils or demons with horns of goats and tails of snakes; the thrones and dominions, ranged in feven orders or gradations, like the feven spheres of the planets; all of them beings acting the fame parts, partaking of the fame attributes in the Vedas, the Bibles, or the Zendavesta: whether their chief be Ormuzd or Brama, Typhen or Chib-en, Michael or Satan; whether their form be that of giants with a hundred arms and feet of ferpents, or that of Gods metamorphofed into lions, storks, bulls and cats, as they appear in the facred tales of the Greeks and Egyptians: you perceive the fuccessive genealogy of these ideas, and how

ed obstacle to secundity; an obstacle which bore the serl of yphon, "whose nature," says Platarch, " is made up of all that hinders, opposes, causes obstruction."

in proportion to their remoteness from their sources, and as the mind of man became refined, their gross forms were purified, and reduced to a state less shocking and repulsive.

"But," just as the system of two opposite principles or Deities originated in that of symbols; in the same manner you will find a new system spring out of this to which it served in its turn as a soundation and support.

SECT. V. Mystical or moral worship, or the system of a future state.

"IN reality, when the vulgar heard talk of a new heaven and another world, they foon gave a body to these sistions; they crested on it a solid stage and real scenes; and their notions of geography and astronomy served to strengthen, if they did give rise to the allution.

"On the one hand, the Phenician navigators, those who passed the pillars of Hercules to setch the pewter of Thule and the amber of the Baltic, related that at the extremity of the world, the boundaries of the ocean (the Mediterranean), where the sun sets to the countries of Asia, there were fortunate Islands, the abode of an everlasting spring; and at a farther distance, hyperborean regions, placed under the earth (relatively to the tropics), where reigned an eternal night.* From these

^{*} Nights of fix months duration.

flories, badly understood, and no doubt confufedly related, the imagination of the people. composed the Elysian Fields,* delightful spots in a world below, having their heaven, their fun and their stars; and Tartarus, a place of darkness, humidity, mire, and chilling frost. Now, inafmuch as mankind, inquifitive about all that of which they are ignorant, and defirous of a protracted existence, had already exerted their faculties respecting what was to become of them after death: inafmuch as they had early reasoned upon that principle of life which animates the body, and which quits it without changing the form of the body, and had conceived to themselves airy substances, phantoms and shades, they loved to believe that they should resume in the subterranean world that life which it was fo painful to lose; and this abode appeared commodious for the reception of those beloved objects which they could not prevail on themselves to renounce.

"On the other hand, the astrological and philosophical priests told such stories of their heavens as perfectly quadrated with these sictions. Having, in their metaphorical language, denominated the equinoxes and solstices the gates of heaven, or the entrance of the seasons, they explained the terrestrial phenomena by saying, that through the gate of

^{*} Elysian-fields. Aliz, in the Phenician or Hebrew language figuises dancing and joyous.

horn (first the bull, afterwards the ram), vivifying fires descended, which, in spring, gave life to vegetation; and aquatic Spirits, which e caused at the solftice, the overslowing of the Nile: that through the gate of ivory (originally the Bowman, or Sagittarius, then the Balance) and through that of Capricorn, or the urn, the emanations or influences of the heavens returned to their fource and reafcended to their origin; and the Milky Way which passes through the doors of the folstices, seemed to them to have been placed there on purpose to be their road and vehicle.* The ce-Seftial scene farther presented, according to their Atlas, a river (the Nile, defignated by the windings of the Hydra); together with a barge (the veffel Argo), and the dog Syrius, both bearing relation to that river of which they foreboded the overflowing. These circumstances, added to the preceding ones, increased the probability of the siction; and thus, to arrive at Tartarus or Elyfium, fouls were obliged to cross the rivers Styx and Acheron, in the boat of Charon theferryman, and to pass through the doors of horn and ivory, which were guarded by the mastiff Cerberus. At length a civil usage was joined to all these inventions, and gave them confistency.

The inhabitants of Egyyt having remarked that the putrefaction of dead bodies became in their burning climate the fource of

^{*} The milky-way. See Macrob. Som, Scip. c. 12.

pestilence and diseases, the custom was introduced, in a great number of states, of burying the dead at a distance from the inhabited diftricts, in the defert which lies at the west. To arrive there it was necessary to cross the canals of the river in a boat, and to pay a toll to the ferryman, otherwise the body remaining unburied, would have been left a prey to wild beafts. This custom suggested to her civil and religious legislators, a powerful means of affecting the manners of her inhabitants, and addressing favage and uncultivated men with the motives of filial piety and reverence for the dead, they introduced as a necessary condition the undergoing that precious trial which should decide whether the deceased deferved to be admitted upon the footing of his family honors into the black city. Such an idea too well accorded with the rest of the business not to be incorporated with: it accordingly entered for an article into religious creeds, and hell had its Minos and its Rhadamanthus with the wand, the chair, the guards, and the urn, after the exact model of this civil transaction. The Divinity then, for the first time, became a subject of moral and political consideration, a legislator, by so much the more formidable as, while his judgment was final and his decrees without appeal, he was unapproachable to his fubjects. This mythological and fabulous creation, composed as it was of scattered and discordant parts, then became a fource of future punishments and rewards, in

which divine juffice was supposed to correct the vices and errors of this transitory state. A spiritual and mystical system, such as I have mentioned, acquired fo much the more credit as it applied itself to the mind by every argument fuited to it. The oppressed looked thither for an indemnification, and entertained the confoling hope of vengeance: the oppressor expected by the costliness of his offerings to secure to himself impunity, and at the fame time employed this principle to inspire the vulgar with timidity: kings and priefts, the heads of the people, faw in it a new source of power, as they referved to themselves the privelege of awarding the favours or the cenfure of the great judge of all, according to the opinion they should inculcate of the odiousness of crimes, and the meritoriousness of virtile.

"Thus, then, an invisible and imaginary world entered into competition with that which was real. Such, O Persians, was the origin of your renovated earth, your city of resurrection, placed under the equator, and distinguished from all other cities by this singular attribute, that the bodies of its inhabitants cast no shade." Such, O Jews and

^{*} The bodies of its inhalitants of no shade. There is on this subject a passage in Flotanch, so interesting and explanatory of the whole of this system, that we shall dite it entire. Having observed that the theory of good and evil had at all times occupied the attention of philosophers and theologians, he adds: "Many suppose there to be two Gods of opposite inclinations, one delighting in good, the

Christians, disciples of the Persians, was the source of your new Jerusalem, your paradise and your heaven, modelled upon the astrological heaven of Hermes. Meanwhile, your hell, O ye Mussulmans, a subterraneous pit

other in evil, the first of these is called particularly by the name of God, the second by that of Genius or Demon. Zoroaster has denominated them Oromaze and Ahrimanes, and has said that of whatever falls under the cognizance of our senses, light is the best representation of the one, and darkness and ignorance of the other. He adds, that Mithra is an intermediate being, and it is for this reason the Persians call Mithra the mediator or intermediator. Each of these Gods has distinct plants and animals consecrated to him: for example, dogs, birds and hedge hogs belong to the good Genius, and all equatic animals to the evil one.

"The Perfians also say, that Oromaze was born or formed out of the pureft light; Ahrimanes, on the contrary, out of the thickest darkness: that Oromaze made fix Gods as good as himfelf, and Ahrimanes opposed to them fix wicked ones: that Oromaze afterwards multiplied himself threefold (Hermes trismegistus), and removed to a distance as remote from the fun as the sun is remote from the earth; that he there formed stars, and, among others, Syrius, which he placed in the heavens as a guard and centinel. He made also twenty-four other Gods, which he inclosed in an egg; but Ahrimanes created an equal number on his part, who broke the egg, and from that moment good and evil were mixed (in the universe). But Ahrimanes is one day to be conquered, and the earth to be made equal and smooth, that all men may live happy

"Theopompus adds, from the books of the Magi, that one of these Gods reigns in turn every three thousand years, during which the other is kept in subjection; that they afterwards contend with equal weapons during

furmounted by a bridge, your balance of fouls and good works, your judgment pronounced by the angels Monkir and Nekir, derives its attributes from the mysterious ceremonies of the cave of Mithra;* and your heaven is ex-

a similar portion of time, but that in the end the evil Genius will fall (never to rise again). Then men will become happy, and their bodies cast no shade. The God who meditates all these things reclines at present in repose, waiting till he shall be pleased to execute them." See Iss and Ofiris.

There' is an apparent allegory through the whole of this passage. The egg is the fixed sphere, the world: the fix Gods of Oromaze are the fix signs of summer, those of Ahrimanes the six signs of winter. The forty-eight other Gods are the forty-eight constellations of the ancient sphere, divided equally between Ahrimanes and Oromaze. The office of Syrius, as guard and centinel, tells us that the origin of these ideas was Egyptian: sinally, the expression that the earth is to become equal and smooth, and that the bodies of happy beings are to cast no shade, proves that the equator was considered as their true paradise.

* The cave of Milbra. In the caves which priests every where confiructed, they celebrated mysteries which confifed (fays Origen against Celfus) in imitating the motion of the stars, the planets and the heavens. The initiated took the name of constellations, and assumed the figures of animals. One was a lion, another a raven, and a third a ram. Hence the use of masks in the first representation of the drama. See Ant. Devoilé, vol. ii. p. 244. " In the mysteries of Ceres the chief in the procession called himself the creator; the bearer of the torch was denominated the fun: the person nearest to the altar, the moon; the herald or deacon, Mercury. In Egypt there was a festival in which the men and women represented the year, the age, the seasons, the different parts of the day, and they walked in procession after, Bacchus. Athen. lib. v. ch. 7. In the cave of Mithactly coincident with that of Ofiris, Ormuzd, and Brama.

SECT. VI. Sixth system: The animated world, or worship of the universe under different emblems.

"WHILE the nations were losing themfelves in the dark labyrinth of mythology and fables, the physiological priests, pursuing their studies and enquiries about the order and disposition of the universe, came to fresh results, and set up fresh systems of powers and mov-

ing causes.

"Long confined to simple appearance, they had only seen in the motion of the stars an unknown play of luminous bodies, which they supposed to roll round the earth, the central point of all the spheres; but from the moment they had discovered the rotundity of our planet, the consequences of this sirst sact led them to other considerations, and from inference to inference they rose to the highest conceptions of astronomy and physics.

"In truth, having conceived the enlightened and simple idea, that the celestial globe

ra was a ladder with seven steps, representing the seven spheres of the planets, by means of which souls ascended and descended. This is precisely the ladder in Jacob's vision, which shows that at that epocha the whole system was formed. There is in the French king's library a superb volume of pictures of the Indian Gods, in which the ladder is represented with the souls of men mounting it."

is a fmall circle inscribed in the greater circle of the heavens, the theory of the concentral circles naturally presented itself to their hypothesis, to resolve the unknown circle of the terrestrial globe, by known points of the celestial circle; and the measure of one or several degrees of the meridian, gave precisely the total circumference. Then taking for compass the diameter of the earth, a fortunate genius described with auspicious boldness the immense orbits of the heavens; and, by an unheard of abstraction, man, who scarcely people the grain of fand of which he is the inhabitant, embraced the infinite distances of the stars, and launched himself into the abyss of space and duration. There a new order of the universe presented itself, of which the petty globe that he inhabited no longer appeared to him to be the centre: this important part was transferred to the enormous mass of the fun, which became the inflamed pivot of eight circumjacent spheres, the movements of which were henceforward fubmitted to exact calculation.*

"The human mind had already done a great deal by undertaking to resolve the disposition and order of the great beings of nature; but not contented with this first effort, it wished also to resolve its mechanism and discover its origin and motive principle. And here it is that, involved in the abstract and me-

^{*} Enall calculation. Confult the ancient altronomy of M. Bailly, and you will find our affertions respecting the knowledge of the priests amply proved.

taphyfical depths of motion and its first cause, of the inherent or communicated properties. of matter, together with its fuccessive forms and extent, or in other words, of boundless fpace and time, these physiological divines lost themselves in a chaos of subtle argument and scholastic controversy.

"The action of the fun upon terrestrial bodies having first led them to consider its fubstance as pure and elementary fire, they made it the focus and refervoir of an oceanof igneous and luminous stuid, which, under the name of ether, filled the universe, and nourished the beings contained therein. They afterwards discovered, by the analysis of a more accurate philosopoy, this sire, or a tire fimilar to it, entering into the composition of all bodies, and perceived that it was the grand agent in that spontaneous motion, which in animals is denominated life, and in plants ve-getation. From hence they were led to conceive of the mechanism and action of the univerie, as of a homogeneous whole, a fingle body, whose parts, however distant in place, had a reciprocal connection with each other;" and of the world as a living substance, animated by the organical circulation of an igneous or rather electrical fluid, t which, by an

A reciprocal commedian. "I hefe are the very words

of Jamblicus. De Myst. Ægypt.
† Or rasher de Erical fluid. The more I consider what the ancients under ood by other, and spirit, and what the Indians call abucle; the stronger do I find the analogy between it and electrical fluid. At luminous fin-

analogy borrowed from men and animals, was

supposed to have the fun for its heart.*

Meanwhile, among the theological philofophers, one feet beginning from these principles, the result of experiment, said: That
nothing was annihilated in the world; that
the elements were unperishable; that they
changed their combinations, but not their nature; that the life and death of beings were
nothing more than the varied modifications of
the same atoms; that matter contained in itself
properties, which were the cause of all its
modes of existing; that the world was eternal,†
having no bounds either of space or duration.
Others said: that the whole universe was God;
and according to them, God was at once
effect and cause, agent and patient, moving

id, principle of warmth and motion, pervading the unirente, forming the matter of the flars, having small round particles, which infinuate themselves into bodies, and fill them by dilating itself, be their extent what it will,

what can more strongly refemble electricity?

* Was supposed, &c. Natural philosophers, says Macrobian, call the sun the heart of the world. Som. Scip. c. 20. The Egyptians, says Plutarch. call the East the sace, the North the right side, and the South the left-side of the world, because there the heart is placed. They continually compare the universe to a man; and hence the celebrated microcosm of the Alchymists. We observe, by the by, that the Alchymists, Cabalists, Free-masons, Magnetisers, Martinists, and every other such fort of risionaries, are but the mistaken disciples of this ancient school: we say mistaken, because, in spite of their pretensions, the thread of the occult science is broken.

+ That the world, &c. See the Pythagorean Coel-

lus Lucanus.

principle and thing moved, having for laws the invariable properties which constitute fatality; and they defignated their idea fometimes by the emblem of PAN (the GREAT ALL); or of Jupiter, with a starry front, a planetary body, and feet of animals; or by the fymbol of the Orphicegg, * whose yolk suspended in the middle of a liquid encompassed by a vault, represented the globe of the fun swimming in ether the middle of the vault of heaven; t or by the emblem of a large round ferpent, figurative of the heavens, where they placed the first principle of motion, and for that reason of an azure colour, studded with gold fpots (the stars), and devouring his tail, that is, re-entering into himself by winding continually like the revolutions of the fpheres; or by the emblem of a man, with his feet pressed and tied together to denote

* Vide Œdip. Ægypt. Tome. II. page 205. † The Orphic egg. This comparison of the sun with the yolk of an egg refers: 1. To its round and yellow sigure; 2. To its central fituation; 3. To the germ or principle of life contained in the yolk. May not the oval form of the egg allude to the elipsis of the orbs? I am inclined to this opinion. The word Orphic offers a farther observation. Macrobius fays (Som Scip. c. 14. and c. 20), that the fun is the brain of the universe, and that it is from an logy that the skull of a human being is round, like the planet, the feat of intelligence. Now the word Orph (with ain) fignifies in Hebrew the brain and its feat (cervix): Orpheus, then, is the fame as Bedou or Baits; and the Bonzes are those very Orphics which Pluturch reprefents as quacks, who are no meat, vended talifmans, and little flones, and deceived individuals, and even governments themselves. See a learned memoir of Freret fur les Orphiques, Acad. des Inferib. vol. 23. in quarte. immutable existence, covered with a mantle of all colours, like the appearance of nature, and wearing on his head a fphere of gold,* figurative of the sphere of the planets; or by that of another man fometimes feated upon the flower of Lotos, borne upon the abyfs of the waters, at others reclined upon a pile of twelve cushions fignifying the twelve celestial signs. And this, O nations of India, Japan, Siam, Thibet, and China, is the theology, which, invented by the Egyptians, has been transmitted down and preserved among your-felves, in the pictures you give of Brama, Beddou, Sommanacodom, and Omito. This O ye Jews and Christians, is the counterpart of an opinion, of which you have retained a certain portion, when you describe God as the breath of life moving upon the face of the waters, alluding to the wind, t which at the origin of the world, that is, at the departure of the spheres from the sign of the Crab, announced the overflowing of the Nile, and feemed to be the preliminary of creation.

SECT. VII. Seventh fiftem: Worship of the Soul of the World, that is, the element of the wingerse.

fire, the vital principle of the universe.

"BUT a third fet of the theological philosophers, difgusted with the idea of a being at

^{*} Wearing, &c. See Forphyry in Eusebius, Fræp. Evang. lib. 3. p. 115.

[†] Alluding, &c. The Northern or Etelian wind, which commences regularly at the folliliee, with the in-

once effect and cause, agent and patient, and uniting in one and the fame nature all contrary attributes, distinguished the moving principle from the thing moved; and laying it down as a datum that matter was in itself inert, they pretended that it received its properties from a distinct agent of which it was only the envelope or cafe. Some made this agent the igneous principle, the acknowledged author of all motion; others made it the fluid called ether, because it was thought to be more active and fubtile: now, as they denominated the vital and motive principle in animals, a foul, a spirit; and as they always reasoned by comparison, and particularly by comparison with human existence, they gave to the motive principle of the whole universe the name of foul, intelligence, spirit; and God was the vital spirit, which, disfused through all beings, animated the vait body of the world. This idea was represented sometimes by You-piter, essence of motion and animation, principle of existence, or rather existence itself; * at other times by Vulcan, or Phtha, elementary principle of fire, or by the altar of Vesta, placed centrally in her temple, like the fun in the fpheres; and again by Kneph, a human being dreffed in deep blue, holding in his hands a fceptre and a girdle (the Zodiac), wearing on his head a cap with feathers, to express the

^{*} You-piter, This is the true pronunciation of the Jupiter of the Latins.... Existence itself. I his is the fignification of the word You.

fugacity of thought, and producing from his

mouth the great egg.

being containing in itself a portion of the igneous or etherial fluid, the universal and common mover, and that fluid, soul of the world, being the Deity, it followed that the souls of all beings were a part of God himself, partaking of all his attributes, that is, being an indivisible, simple, and immortal substance; and hence is derived the whole system of the immortality of the bul, which at first was eternity.* Hence also its transmigrations

* The immortality of the foul, which at first was eternity. In the system of the first spiritualists, the soul was not created with, or at the same as the body, in order to be inserted in it: its existence was supposed to be anterior and from all eternity. Such, in a few words, is the doctrine of Macrobius on this head. Som Scip. passim.

"There exists a luminous, igneous, subtle sluid, which under the name of ether and spiritus, fills the universe. It is the effential principle and agent of motion and life, it is the Deity. When an earthly body is to be animated, a fmall round particle of this fluid gravitates through the milky way towards the lunar fphere, where, when it arrives, it unites with a groffer air, and becomes fit to affociate with matter: it then enters and entirely fills the body, animates it, fuffers, grows, increases, and diminishes with it; lastly, when the body dies, and its gross elements dissolve, this incorruptible particle takes its leave of it, and returns to the grand ocean of ether, if not retained by its union with the lunar air : it is this air or gas, which, retaining the shape of the body, becomes a phantom or ghost, the perfect representation of the deceased. The Greeks called this phantom the image or idol of the foul; the Pythagoreans, its chariot, its frame;

known by the name of metempsychosis, that is to say, passage of the vital principle from one body to another; an idea which sprung from the real transmigration of the material elements. Such, O Indians, Budsoists, Christians, Mussulmans, was the origin of all your

and the Rabbinical school, its vessel, or boat. When a man had conducted himself well in this world, his whole foul, that is its chariot and ether, afcended to the moon, where a feparation took place: the chariot lived in the lunar Elysium, and the ether returned to the fixed sphere, that is, to God: for the fixed heaven, fays Macrobius, was by many called by the name of God, (c. 14.) If a man had not lived virtuously, the foul remained on earth to undergo purification, and was to wander to and fro, like the ghosts of Homer, to whom this doctrine must have been known, fince he wrote after the time of Pherecydes and Pythagoras, who were its promulgators in Greece. Herodotus upon this occasion fays, that the whole romance of the foul and its transmigrations was invented by the Egyptians, and propagated in Greece by men, who pretended to be its authors. I know their names, adds he, but shall not mention them, (lib. 2.) Cicero, however, has politively informed us, that it was Pherecydes, malter of Pythogoras. Tufcul. lib. 1. feg. 16. Now admitting that this system was at that period a novelty, it accounts for Solomon's treating it as a fable, who lived 130 years before Pherecydes. "Who knoweth," faid he, "the spirit of a man that it goeth upwards? I faid in my heart concerning the estate of the fons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the fons of men, befalleth bealts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath, fo that a man hath no pre-eminence above a beast: for all is vanity." Eccles. c. III. v. 18.

And fuch had been the opinion of Mofes, as a trans-

ideas of the spirituality of the soul! Such was the source of the reveries of Pythagoras and Plato, your institutors, and who were themselves but the echoes of another, the last sect of visionary philosophers that it is necessary to examine.

SECT. VIII. Eighth system: The world a machine: worship of the Demi-ourgos, or supreme artisticer.

" HITHERTO the theologians, in exercifing their faculties on the detached and fubtile fubstances of ether and the igneous principle, had not, however, ceased to treat of existences palpable and perceptible to the senses, and their theology had continued to be the theory of physical powers, placed sometimes exclusively in the stars, and fometimes diffeminated through the universe. But at the period at which we are arrived, fome fuperficial minds, losing the chain of ideas which had directed these profound enquiries, or ignorant of the facts which ferved as their basis, rendered abortive all the refults that had been obtained from them, by the introduction of a strange and novel chimera. They pretended

lator of Herodotus (M. Archer of the Academy of Inferiptions) jully observes in note 389 of the second book; where he says also that the immortality of the foul was not introduced among the Hebrews till their intercourse with the Assyrians. In other respects, the whole Pythagorean system, properly analysed, appears to be merely a system of physics badly understood.

that the universe, the heavens, the stars, the fun, differed in no respect from an ordinary machine; and applying to this hypothesis a comparison drawn from the works of art, they erected an edifice of the most whimsical sophisms. "A machine," faid they, "cannot form itself, there must be a workman to construct it; its very existence implies this. The world is a machine: it has therefore an artificer."

Hence the Demi-ourgos, or supreme artificer, the autocrator and fovereign of the universe. It was in vain that the ancient philosophy objected to the hypothesis, that this artificer did not stand in less need of parents and an author, and that a scheme, which added only one link to the chain by taking the attribute of eternity from the world and giving it to the creator, was of little value. These innovators, not contented with a sirst paradox, added a fecond, and applying to their artificer, the theory of human understanding, pretended that the Demi-ourgos fashioned his machine upon an archetype or idea extant in his mind. In a word, just as their masters, the natural philosophers, had placed the primum mobile in the sphere of the fixed stars, under the appellation of intelligence and rea-

^{*} The world is a machine; it has therefore an antificer. All the arguments of the spiritualists are founded on this. See Macrobius, at the end of the fecond book, and Plato, with the comments of Marcilius Ficinus.

fon, fo their apes, the spiritualists, adopting the same principle, made it an attribute of the Demi-ourgos, representing this being as a distinct substance, necessarily existing, to which they applied the terms of Mens or Logos, in other words, understanding and speech. Separately from this being, they held the existence of a solar principle, or soul of the world, which taken with the preceding made three gradations of divine personages: first, the Demi-ourgos, or supreme artificer; fecondly the Logos, understanding or speech; and thirdly, the spirit or soul of the world.* And this, O Christians, is the fiction on which you have founded your doctrine of the Trinity; this is the fystem, which, born a Heretic in the Egyptian temples, transmitted a Heathen to the schools of Greece and Italy, is now Catholic or Orthodox by the conversion of its partifans, the disciples of Pythagoras and Plato to Christianity.

"Thus the Deity, after having been originally confidered as the fensible and various action of meteors and the elements; then as the combined power of the stars, considered in their relation to terrestrial objects; then as those terrestrial objects themselves, in consequence of confounding symbols, with the things they represented; then as the complex power of Nature, in her two principal

^{*} The demi-ourgos, the logos, and the spirit. These are the real types of the Christian Trinity.

operations, of production and destruction; then as the animated world without distinction of agent and patient, cause and effect; then as the folar principle or element of fire acknowledged as the fole cause of motion-the Deity, I fay, confidered under all these different views, became at last a chimerical and abstract being; a scholastic subtlety of substance without form, of body without figure; a true delirium of the mind beyond the power of reason at all to comprehend. But in this-its last transformation it feeks in vain to conceal itself from the senses: the seal of its origin is indelibly stamped upon it. All its attributes, borrowed from the physical attributes of the universe, as immensity, eternity, indivisibility, incomprehensibleness; or from the moral qualities of man, as goodness, justice, majesty; and its very names,* derived from the physic-

Its very name. In our lust analysis we found all the names of the Deity to be derived from fome material object in which it was supposed to reside. We have given a confiderable number of instances; let us add one mere relative to our word God. This is known to be the Deus of the Latins, and the Theos of the Greeks Now by the confession of Plato (in Cratylo) of Macrobius (Saturn lib. 1. c. 24.) and of Plutarch (Isis & Osiris,) its root is théin, which figuifies to wander like planéin, that is to fay, it is fynonimous with planets; because, add our authors, both the ancient Greeks and barbarians particularly worshipped the planets. I know that such enquiries into etymologies have been much decried: but if, as is the cafe, words are the representative figns of ideas, the genealogy of the one becomes that of the other, and a good etymological dictionary would be the most perfect history of the human understanding. It would only be necessa-

al beings which were its types, particularly the fun, the planets, and the world, prefent to us continually, in spite of those who would corrupt and disguise it, infallible marks of its genuine nature.

"Such is the chain of ideas through which the human mind had already run at a period

ry in this enquiry to observe certain precautions, which have hitherto been neglected, and particularly to make an exact comparison of the value of the letters of the different alphabets. But, to continue our subject, we shall add that in the Phenician language, the word thah (with ain) fignifies also to wander, and appears to be the derivation of thein. If we suppose Deus to be derived from the Greek Zeus, a proper name of You-piter, having zaw, I live, for its root, its fense will be precisely that of you, and will mean foul of the world, igneous principle. See note (84.) Div-us, which only fignifies Genius, God of the second order, appears to me to come from the oricatal word div substituted for dib, wolf and chacal, one of the emblems of the fun. At Thebes, fays Macrobius, the fun was painted under the form of a wolf or chacal, for there are no wolves in Egypt. The reason of this emblem, doubtless, is that the chacal, like the cock, announces by its cries the fun's rifing; and this reason is confirmed by the analogy of the words lykos, wolf, and lykê, light of the morning, whence comes lnx.

Dius, which is to be understood also of the sun, must be derived from dib, a hawk. "The Egyptians," says Porphyry (Euseb. Pracep. Evang. p. 92,) "represent the sun under the emblem of a hawk, because this bird soars to the highest regions of air where light abounds." And in reality we continually see at Cairo large slights of these birds, hovering in the air, from whence they descend not but to stun us with their shrieks, which are like the monosyllable dih: and here, as in the preceding example, we find an analogy between the word dies, day, light, and

Dius, God, Sun.

anterior to the positive recitals of history; and fince their systematic form proves them to have been the refult of one scene of study and investigation, every thing inclines us to place the theatre of investigation, where its primitive elements were generated, in Egypt. There their progress was rapid, because the idle curiosity of the theological philosophers had, in the retirement of the temples, no other food than the enigma of the universe which was ever present to their minds; and because, in the political diffentions which long difunited that country, each state had its college of priests, who, being in turns auxiliaries or rivals, hastened by their disputes the progress of science and discovery.*

* The progress of science and discovery. One of the proofs that all these systems were invented in Egypt, is that this is the only country, where we see a complete body of doctrine formed from the remotest antiquity.

Clemens Alexandrinas has transmitted to us (Stremat. 116.-6.) a curious detail of the 12 volumes which were borne in the procession of Iss. "The priest," says he, or chanter, carries one of the symbolic instruments of music, and two of the books of Mercury; one containing hymns of the Gods, the other the list of kings. Next to him the herescope (the regulator of time,) carries a pulm and a dial, symbols of astrology; he must know by heart the four books of Mercury which treat of astrology: the first on the order of the planets, the second on the visings of the sun and moon, and the two last on the rising and aspect of the stars. Then comes the facred author, with seathers on his head (like Kneph) and a book in his hand, together with ink, and a reed to write with (as is still the practice among the Arabs). He must be versed in hieroglyphics, must under stand the description of the

"On the borders of the Nile there happened at that distant period, what has since been repeated all over the globe. In proportion as each system was formed, it excited

universe, the course of the sun, moon, stars, and planets, be acquainted with the division of Egypt into 36 nomes, with the course of the Nile, with instruments, measures, facred ornaments, and facred places. Next comes the stole bearer, who carries the cubit of justice, or measure of the Nile, and a cup for the libations; he bears also in the procession ten volumes on the subject of facrifices, hymns, prayers, offerings, ceremonies, festivals. Lastly arrives the prophet, bearing in his bosom a pitcher, so as to be exposed to view; he is followed by persons carrying bread (as at the marriage of Cana). This prophet, as prefident of the mysleries, learns ten other facred volumes, which treat of the laws, the Gods, and the discipline of the priefts. Now there are in all forty-two volumes, thirty-fix of which are fludied and got by heart by thefe personages, and the remaining fix are set apart to be confulted by the paflophores: they treat of medicine, the construction of the human body (anatomy), diseases, remedies, instruments, &c. &c."

We leave the reader to deduce all the confequences of an Encyclopedia. It is afcribed to Mercury; but Jamblicus tells us that each book, composed by priests was dedicated to that God, who, on account of his title of Genius or decan opening the zodiac, presided over every enterprise. He is the Janus of the Romans, and the Guianesa of the Indians, and it is remarkable that Tanus and Guianes are homonymous. In short, it appears that these books are the source of all that has been transmitted to us by the Greeks and Latins in every science, even in alchymy necromancy, &c. What is most to be regretted in their loss is that part which related to the principles of medicine and diet, in which the Egyptians appear to have made a considerable progress, and to have delivered many useful observations.

by its novelty quarrels and schisms: then, gaining credit even by perfecution, it either, destroyed anterior ideas, or incorporated it-felf with and modified them. But political institutions taking place, all opinions, by the aggregation of states and mixture of different people, were at length confounded; and the chain of ideas being lost, theology, plunged in a chaos, became a mere logogryph of old traditions no longer understood. Religion, losing its object, was now nothing more than a political expedient by which to rule the credulous vulgar; and was embraced either by men credulous themselves and the dupes of their own visions, or by bold and energetic spirits, who formed vast projects of ambition."

SECT. IX. Religion of Moses, or worship of the Soul of the World (You-piter).

"OF this latter description was the Hebrew legislator, who, desirous of separating his nation from every other, and of forming a distinct and exclusive empire, conceived the design of taking for its basis religious prejudices, and of erecting round it a facred ram-part of rites and opinions. But in vain did he proferibe the worship of symbols, the reigning religion, at that time, in Lower Egypt and Phenicia:* his God was not on

^{*} The reigning, &c. "At a certain period," fays Pintarch (de Ilide) "all the Egyptians have their ani-

that account the less an Egyptian God, of the invention of those priests whose disciple Moses had been; and Yahouh,* detected by

mal Gods painted. The Thebans are the only people who do not employ painters, because they worship a God whose form comes not under the senses, and cannot be represented." And this is the God whom Moses educated at Heliopolis, adopted; but the idea was not of his invention.

* And Tahouh. Such is the true pronunciation of the Jehovah of the moderns, who violate, in this respect, every rule of criticism; since it is evident that the ancients, particularly the Eastern Syrians and Phenicians, were acquainted neither with the Jê nor the V, which are of Tartar origin. The substituting usage of the Arabs, which we have re-established here, is confirmed by Diodorus, who calls the God of Moses Iaw, (lib. 1), and Iaw and Iahouh are manifestly the same word: the identity continues in that of Iou-piter; but in order to render it more complete, we shall demonstrate the signification to be the same.

In Hebrew, that is to fay, in one of the dialects of the common language of Lower Asia, Tahouh is the participle of the verb bih, to exist, to be, and signifies existing; in other words, the principle of life, the mover or even motion (the universal soul of beings.) Now what is Jupiter? Let us hear the Greeks and Latins explain their theology. "The Egyptians," says Diodorus, after Manatho, priest of Memphis, "in giving names to the five elements, called spirit, or ether, Toupiter. on account of the true meaning of that word: for spirit is the source of life, author of the vital principle in animals; and for this reason they considered him as the sather, the generator of beings." For the same reason Homer says, sather, and king of men and gods. (Diod. lib. 1. sec. 1).

"Theologians," fay's Macrobius, "confider Tou-piter as the foul of the world." Hence the words of Virgil: "Muses let us begin with You-piter; the world is full of You-piter:" (Somn. Scip. ch. 17). And in the Saturnalia, he says, "Jupiter is the sun nimself." It was this

his very name, which means effence of beings, and by his fymbol, the fiery bush, is nothing more than the foul of the world, the

also which made Virgil say, "The spirit nourishes the life (of beings), and the soul diffused through the vast members (of the universe), agitates the whole mass, and

forms but one immense body."

" Ioupiter," fays the ancient verses of the Orphic feet, which originated in Egypt; verses collected by Onomacritus in the days of Pisistratus, "Ioupiter, represented with the thunder in his hand, is the beginning, origin, end, and middle of all things: a fingle and univerfal power, he governs every thing; heaven, earth, fire, water, the elements, day, and night. These are what constitute his immense body: his eyes are the sun and moon: he is space and eternity: in fine," adds Porphyry, " Jupiter is the world, the universe, that which constitutes the effence and life of all beings. Now," continues the fame author, "as philosophers differed in opinion refpecting the nature and constituent parts of this God, and as they could invent no figure that should represent all his attributes, they painted him in the form of a man. He is in a fitting potture, in allusion to his immutable essence; the upper part of his body is uncovered, because it is in the upper regions of the universe (the stars) that he most conspicuously displays himself. He is covered from the waist downwards, because respecting terrestrial things he is more fecret and concealed. He holds a feeptre in his left hand, because on the left fide is the heart, and the heart is the feat of the understanding, which, (in human beings) regulates every action." Euseb. Praper. Evang. p. 100.

The following passage of the geographer and philosopher, Strabo, removes every doubt as to the identity of the ideas of Moses and those of the heathen theologians.

" Moses, who was one of the Egyptian priests, taught his followers that it was an egregious error to represent the Deity under the form of animals, as the Egyptians did, or in the shape of man, as was the practice of the

principle of motion, which Greece shortly after adopted under the same denomination in her *You-piter*, generative principle, and under that of *Ei*, existence;* which the Theb-

Greeks and Africans. That alone is the Deity, faid he, which constitutes heaven, earth, and every living thing; that which we call the world, the fum of all things, nature; and no reasonable person will think of representing such a being by the image of any one of the objects around us. It is for this reason, that, rejecting every species of images or idols, Moses wished the Deity to be worshipped without emblems, and according to his proper nature; and he accordingly ordered a temple worthy of him to be erected, &c. Geograph. lib. 16, p. 1104, edition of 1707.

The theology of Moses has, then, differed in no respect from that of his followers, that is to say, from that of the Stoics and Epicureans, who consider the Deity as the soul of the world. This philosophy appears to have taken birth, or to have been disseminated when Abraham came into Egypt (200 years before Moses), since he quitted his system of idols for that of the God Tabouh; so that we may place its promulgation about the seventeenth or eighteenth century before Christ; which corresponds with

what we have faid before.

As to the history of Moses, Diodorus properly represents it when he says, lie. 34 & 40, "That the Jews were driven out of Egypt at a time of dearth, when the country was full of foreigners, and that Moses, a man of extraordinary prudence and courage, seized this opportunity of establishing his religion in the mountains of Judea." It will seem paradoxical to affert, that the 600,000 armed men whom he conducted thither ought to be reduced to 6000; but I can confirm the affertion by so many proofs drawn from the books themselves, that it will be necessary to correct an error which appears to have arisen from the mistake of the transcribers.

* Ei, existence. This was the monyfyllable written on the gate of the temple of Delphos. Plutarch has made

it the subject of a differtation.

ans confecrated by the name of Kneph; which Sais worshipped under the emblem of Isis veiled, with this inscription: I am all that has been, all that is, and all that will be, and no mortal has drawn aside my veil; which Pythagoras honoured under the appellation of Vesta, and which the Stoic philosophy defined with precision by calling it the principle of fire. In vain did Moses wish to blot from his religion whatever could bring to remembrance the worship of the stars; a multiplicity of traits in spite of his exertions still remained 'to point it out: the feven lamps of the great candlestick, the twelve stones or figns of the Urim of the high priest, the feast of the two equinoxes, each of which at that epocha formed a year, the ceremony of the lamb or celestial ram, then at its fifteenth degree, laftly, the name of Osiris even preferved in his fong, † and the ark or coffer, an imitation of the tomb in which that God was. inclosed; all these remains to bear record to the genealogy of his ideas and their derivation from the common fource."

SECT. X. Religion of Zoroafter.

"ZOROASTER was also a man of the fame bold and energetic stamp, who five cen-

[†] The name of Osiris preserved in his song. These are the literal expressions of the book of Deuteronomy chap. 32. "The works of Tsour are persect." Now Tsour has been translated by the word creator; its proper signification is to give forms, and this is one of the definitions of Osiris in Plutarch.

turies after Moses, and in the time of David, revived and moralized among the Medes and Bactrians the whole Egyptian system of Osiris, under the names of Ormuzd and Ahrimanes. He called the reign of summer, virtue and good; the reign of winter, sin and evil; the renovation of nature in spring, creation; the revival of the spheres in the secular periods of the conjunction, resurrection; and his suture life, hell, paradise, were the Tartarus and Elysium of the ancient astrologers and geographers; in a word, he only consecrated the already existing reveries of the mystic system.

SECT. XI. Budoism, or religion of the Samaneans.

"IN the fame rank must be included the promulgators of the sepulchral doctrine of the Samaneans, who, on the basis of the metemptychosis, raised the misanthropic system of self-renunciation and denial; who laying it down as a principle that the body is only a prison, where the soul lives in impure confinement; that life is but a dream, an illusion, and the world a place of passage to another country, to a life without end; placed virtue and persection in absolute insensibility, in the abnegation of physical organs, in the annihilation of all being: whence resulted the salts, penances, macerations, solitude, contemplations, and all the deplorable practices of the mad-headed Anchorets.

Ancient of Days (Ormuzd,) of the rebellious angels, the celestial combats, the immortality, of the soul, and the resurrection, dogmas unknown to Moses, or rejected by him, since he observes a perfect silence respecting them, became naturalized among the lews.

"On their return to their country, the emigrants brought back with them these ideas; and at the sirst innovations occasioned disputes between their partisans, the Pharises, and the adherents to the ancient national worship, the Sadducees: but the former, seconded by the inclination of the people and the habits they had already contracted, and supported by the authority of the Persians, their deliverers, finally gained the ascendancy, and the theology of Zoroaster was consecrated by the children of Moses.*

"A fortuitous analogy between two leading ideas, proved particularly favourable to this coalition, and formed the basis of a last

angels of the Persians; and Jamblious in his Egyptian Mysteries, sect. 2. c. 3. speaks of angels, archangels,

feraphim, &c. like a true Christian.

* Theology of Zoroafler. "The whole philosophy of the gymnosophists," fays Diogenes Laertius on the authority of an ancient writer, " is derived from that of "the Magi, and many affert that of the Jews to have "the same origin." Lib. 1. c. 9. Meg althores, an historian of repute in the days of Seleucus Nicanor, and who wrote particularly upon India, speaking of the philosophy of the ancients respecting natural things, puts the Brachmans and the Jews precisely on the same footing.

tystem, not less surprising in its fortune than in the causes of its formation.

" From the time that the Affyrians had destroyed the kingdom of Samaria, fome fagacious spirits foresaw, announced, and predicted the fame fate to Jerusalem: and all their predictions were stamped by this particularity, that they always concluded with prayers for a happy re-establishment and regeneration, which were in like manner spoken of in the way of prophecies. The enthusiasm of the Hierophants had figured a royal deliverer, who was to re-establish the nation in its ancient glory: the Hebrews were again to become a powerful and conquering people, and Jerufalem the capital of an empire that was to extend over the whole world.

" Events having realized the first part of those predictions, the ruin of Jerusalem, the people clung to the second with a firmness of belief proportioned to their misfortunes; and the afflicted Jews waited with the impatience of want and of defire, for that victorious king and deliverer that was to come, in order to fave the nation of Moses, and refore the throne of David.

" The facred and mythological traditions of precedent times had spread over all Asia a tenet perfectly analogous. A great mediator, a final judge, a future faviour, was spoken of, who, as king, God, and victorious legislator, was to restore the golden age upon earth,*

To reflore the golden age upon earth. This is the gea.

to deliver the world from evil, and regain for mankind the reign of good, the kingdom of peace and happiness. These ideas and expressions were in every mouth, and they confoled the people under that deplorable state of real suffering into which they had been plunged by successive conquests and conquerors, and the barbarous despotism of their governments. This resemblance between the oracles of different nations and the predictions of the prophets, excited the attention of the Jews; and the prophets had doubtless been careful to insuse into their pictures the spirit and style of the sacred books employed in the Pagan mysteries. The arrival of a great ambassador, of a final saviour, was therefore the general expectation in Judea, when at length a singular circumstance was made to determine the precise period of his coming.

"It was recorded in the facred books of the Persians and the Chaldeans, that the world, composed of a total revolution of twelve thousand periods, was divided into two partial revolutions, of which one, the age and reign of good, was to terminate at the expiration of six thousand, and the other, the age and reign of evil, at the expiration of

another fix thousand.

"Their first authors, had meant by these son of the application of the many Pegun oracles to Jefus, and particularly the fourth cologue, of Virgil, and the Sybilline verses so colebrated among the uncleases.

recitals the annual revolution of the great celestial orb (a revolution composed of twelve months or figns each divided into a thousand parts), and the two fystematic periods of winter and fummer, each confifting equally of fix thousand. But these equivocal expressions having been erroneously explained, and having received an absolute and moral, instead of their astrological and physical sense, the refult was, that the annual was taken for a fecular world, the thousand periods for a thoufand years; and judging, from the appearance of things, that the present was the age of misfortune, they inferred that it would terminate at the expiration of the fix thousand pretended years.*

* At the expiration of the fix thousand pretended years. We have already feen, note 29, this tradition current among the Tuscans; it was differninated through most nations, and shows us what we ought to think of all the pretended creations and terminations of the world, which are merely the beginnings and endings of astronomical periods invented by astrologers. That of the year or folar revolution, being the most simple and perceptible, served as a model to the rest, and its comparison gave rise to the most whimsical ideas. Of this description is the idea of the four ages of the world among the Indians. Origirally these four ages were merely the four seasons; and seach feason was under the supposed influence of a planet: it bore the name of the metal appropriated to that planet: thus spring was the age of the sun, or of gold; fimmer the age of the moon, or of filver; autumn the age of Venus, or of brafs; and winter the age of Mars, er of iron. Afterwards when aftronomers invented the great year of 25 and 36 thousand common years, which had for its object the bringing back all the flare to one

"Now, according to the Jewish computation, fix thousand years had already nearly

point of departure and a general conjunction, the ambiguity of the terms introduced a fimilar ambiguity of ideas; and the myriads of celefial figns and periods of duration which were thus measured; were easily converted into so many revolutions of the fun. Thus the different periods of creation which have been fo great a fource of difficulty and mifapprehension to curious enquirers, were in reality nothing more than hypothetical calculations of astronomical perfods. In the same manner the creation of the world has been attributed to different seasons of the year, just as these different seasons have served for the fictitious period of these conjunctions; and of confequence has been adopted by different nations for the commencement of an ordinary year. Among the Egyptians this period fell upon the summer soldice, which was the commencement of their year; and the departure of the fpheres, according to their conjectures, fell in like manner upon the period when the fun enters Cancer. Among the Persians the year commenced at first in the spring, or when the sun enters Aries; and from thence the first Christians were led to suppose that God created the world in the spring: this opinion is also favoured by the book of Genetis; and it is farther remarkable, that the world is not there faid to be created by the God of Mofes (Yahouh), but by the Elohim or gods in the plural, that is, by the angels or genii, for fo the word constantly means in the Hebrew books. If we farther observe that the root of the word Elohim signifies strong or powerful, and that the Egyptians called their decans strong and powerful leaders; attributing to them the creation of the world, we shall presently perceive that the book of Genesis affirms neither more nor less than that the world was created by the decans, by those very genii whom, according to Sanchoniathon, Mercury excited against Saturn, and who were called Elohim. may be farther affeed why the plural fubstantive Elobim is made to agree with the fingular verb bara (the Elohim

elapsed since the supposed creation of the world.* This coincidence produced confiderable fermentation in the minds of the people. Nothing was thought of but the approaching termination. The Hierophants were interrogated, and their facred books examined. The great mediator and final judge was expected, and his advent defired, that an end may be put to fo many calamities. This was fo much the subject of conversation, that fome one was faid to have feen him, and a ru-

creates). The reason is that after the Babylonish captivity the unity of the Supreme Being was the prevailing opinion of the Jews; it was therefore thought proper to introduce a pious folecism in language, which it is evident had no existence before Moses: thus in the names of the children of Jacob many of them are compounded of a plural verb, to which Elohim is the nominative cafe understood, as Raouben (Reuben), they have looked upon me, and Samaonni (Sinicon), they have granted me my prayer, to wit; the Elohim. The reason of this etymology is to be found in the religious creeds of the wives of Jacob, whose gods were the taraphin of Laban, that is, the angels of the Persians, and the Egyptian decans.

* Six thousand years had already nearly elapsed fince the fupposed creation of the world. According to the computation of the Seventy, the period elapsed confisted of about 5,600 years, and this computation was principally followed. It is well known how much, in the first ages of the church, this opinion of the end of the world agitated the minds of men. In the fequel, the general councils, encouraged by finding that the general conflagration did not come, pronounced the expectation that prevailed heretical, and its believers were called Millenarians; a circumstance curious enough, since it is evident from the history of the gospels that Jesus Christ was a

Millenarian, and of confequence a heretic.

mour of this kind was all that was wanting to establish a general certainty. The popular report became a demonstrated fact; the imaginary being was realized; and all the circumstances of mythological tradition being in some manner connected with this phantom, the result was an authentic and regular history, which from henceforth it was blasphemy to doubt.

"In this mythological history the following traditions were recorded: "That, in the beginning, a man and woman had, by their fall, brought fin and evil into the world."

(Examine Plate II.)

"By this was dencted the astronomical fact of the celestial Virgin, and the herdsmen (Bootes) who, sitting helically at the autumnal equinox, resigned the heavens to the wintry constellations, and seemed, in sinking below the horizon, to introduce into the world the Genius of evil, Ahrimanes, represented by the constellation of the serpent.*

"That the woman had decoyed and seduced

the man."+

* Seduced the man. In a physical sense to seduce, fe-

ducere, means only to attract, to draw after us.

^{*} Constellation of the serpent. "The Persians," says Chardin, "call the constellation of the serpent Ophineus, ferpent of Eve; and this serpent Ophineus or Ophineus plays a similar part in the theology of the Phenicians," for Pherecydes, their disciple and the master of Pythagoras, said "that Ophineus serpentinus had been chief of the rebels against Jupiter." See Mars. Ficin. Apol. Socrat. p. m. 797. col. 2. I shall add that ephah (with ain) signifies in Hebrew serpent.

- "And in reality, the Virgin fetting first, appears to draw the herdsman (Bootes) after her.
- "That the woman had tempted him, by offering him fruit pleasant to the fight and good for food, which gave the knowledge of good and evil."
- "Manifestly alluding to the Virgin, who is depicted holding a bunch of fruit in her hand, which she appears to extend towards the herdsman: in like manner the branch, emblem of autumn, placed in the picture of Mithra* on the front of winter and summer, seems to open the door, and to give the knowledge, the key of good and evil.

"That this couple had been driven from the celestial garden, and that a cherub with a staming sword had been placed at the door to

guard it."

"And when the Virgin and the Herdsman sink below the Western horizon, Perseus rises on the opposite side,† and, sword in hand,

* Picture of Mithra. See this picture in Hyde, page

111, edition of 1760.

† Perseus rises on the opposite side. Rather the head of Medusa; that head of a woman once so beautiful, which Perseus cut off, and which he holds in his hand, is only that of the virgin, whose head sinks below the horizon at the very moment that Perseus rises; and the serpents which surround it are Orphiucus and the Polar Dragon, who then occupy the zenith. This shews us in what manner the ancients composed all their sigures and sables. They took such constellations as they sound at the same time on the circle of the horizon, and collecting the different parts, they formed groupes which

this Genius may be faid to drive them from the fummer heaven, the garden and reign of fruits and flowers.

"That from this virgin would be born, would spring up a shoot, a child, that should crush the serpent's head, and deliver the world from sin."

"By this was denoted the Sun, which, at the period of the fummer folftice, at the precife moment that the Persian Magi drew the horoscope of the new year, found itself in the bosom of the Virgin, and which, on this account, was represented in their astrological pictures in the form of an infant fuckled by a chaste virgin*, and afterwards became, at the

ferred them as an alminac in hieroglyphic characters. Such is the fecret of all their pictures, and the folution of all their mythological montlers. The virgin is also Andromeda, delivered by Perfeus from the whale that pur-

fues her (pro-fequitur.)

* By a chafte nirgin. Such was the picture of the Persian sphere, cited by Aben Ezra in the Calum Poeticum of Blaeu, p. 71. "The picture of the such decan of the Virgin," says that riter, "represents a beautiful virgin with flowing bair, fitting in a chair with two cars of corn in her hand, and fuckling an infant, called Jefus

by fome nations, and Christ in Greek."

In the library of the king of France is a manuscript in Arabic, marked 1165, in which is a picture of the twelve fignt; and that of the Virgin represents a young woman with an infant by her fide: the whole foene in-deed of the birth of Jesus is to be found in the adjacent part of the heavens. The stable is the constellation of the charioteer and the goat, formerly Capricorn; a con-Arilation called prajete Foris Heniochi. Rolle of Inu; and the word Iou is found in the name Iou-feph (Joseph). At no great distance is the ass of Typhon (the great she vernal equinox, the Ram or Lamb, conqueror of the constellation of the Serpent, which disappeared from the heavens.

"That in his infancy, this restorer of the divine or celestial nature, would lead a mean,

bumble, obscure and indigent life."

"By which was meant, that the winter fun was humbled, depressed below the horizon, and that this first period of his sour ages, or the seasons, was a period of obscurity and indigence, of fasting and privation.

"That being put to death by the wicked, he would glorioufly rife again, afcend from hell into heaven, where he would reign forever."

bear), and the ox or bull, the ancient attendants of the manger. Peter the Porter, is Janus with his keys and bald forehead: the twelve apostles are the genii of the twelve months, &c. This Virgin has acted very different parts in the various fystems of mythology: she has been the Isis of the Egyptians, who said of her in one of their inscriptions cited by Julian, the fruit I have brought forth is the fun. The majority of traits drawn by Plutarch apply to her, in the fame manner as those of Ofiris apply to Bootes: also the seven principal stars of the she bear, called David's chariot, were called the chariot of Ofiris (See Kirker); and the crown that is situated behind, formed of ivy, was called Chen-Ofiris, the tree of Ofiris. The Virgin has likewife been Ceres, whose mysteries were the same with those of Isis and Mithia; flie has been the Diana of the Ephesians; the great goddess of Syria, Cybele, drawn by lions; Minerva, the mother of Bacchus; Astræa, a chaste virgin taken up into heaven at the end of the golden age; Thems, at whose feet is the balance that was put in her hands; the Sybil of Virgil, who descends into hell, or finks below the hemisphere with a branch in her hand, &c.

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"By these expressions was described the life of the same Sun, who, terminating his career at the winter solstice, when Typhon and the rebellious angels exercised their sway, seemed to be put to death by them; but shortly after revived and rose again* in the sirmament, where he still remains.

"These traditions went still farther, specifying his astrological and mysterious names, maintaining that he was called sometimes Chris or Conservator; and hence the Hindoo God,

Aa

* Rose again in the firmament. Resurgere, to rise a second time, cannot signify to return to life, but in a metaphorical sense; but we see continually mistakes of this kind result from the ambiguous meaning of the words

made use of in accient tradition.

* Chris, or confervator. The Greeks used to express by X, or Spanish iota, the aspirated ha of the Orientals, who faid haris. In Hebrew heres fignifies the fun, but in Arabic the meaning of the radical word is, to guard, to preserve, and of haris, guardian, preserver. It is the proper epithet of Vichenou, which demonstrates at once the identity of the Indian and Christian Trinities, and their common origin. It is manifestly but one system, which, divided into two branches, one extending to the east, and the other to the west, assumed two different forms: Its principal trunk is the Pythagorean system of the foul of the world, or Ion-piter. The epithet piter. or father, having been applied to the demi-ourgos of Plato, gave rife to an ambiguity which caused an enquiry to be made respecting the son of this father. In the opinion of the philosophers the son was understanding, Nons and Logos, from which the Latins made their Verlum. And thus we clearly perceive the origin of the eternal father and of the Verbum his fon, proceeding from him (Mens Ex Deo nata, fays Macrobius): the

Chris-en, or Christna; and the Christian Chris-tos, the son of Mary. That at other times he was called Yes, by the union of three letters, which, according to their numerical value, form the number 608, one of the solar periods.† And behold, O Europeans, the name which, with a Latin termination, has become your Yes-us or Jesus; the ancient and cabalifical name given to young Bacchus, the clandestine son of the virgin Minerva, who in the whole history of his life, and even in his

anima or finitus rundi, was the Holy Ghost; and it is for this reason that Manes, Baiilides, Valentinius, and other pretended heretics of the first ages, who traced things to their fource, faid, that God the Father was the Supreme inaccessible light (that of the heaven, the primum molile, or the aplanes); the Son the secondary light refident in the fun, and the Holy Ghost the atmosphere of the earth (See Beaufib.) ol. II. p. 586); hence, among the Syrians, the representation of the Holy Ghost by a dove, the bird of Venus Urania, that is, of the air. The Syrians (fays Nigicias de Germanico) affert that a dove fat for a certain number of days on the egg of a fish, and that from this incubation Venus was born: Sextus Empiricus alfo observes (Inft. Pyrrh. lib. 3. c. 23) that the Syrians abstain from eating doves; which intimates to us a period commencing in the fign Pifces, in the winter foldlice. We may farther observe, that if Chris comes from Warifeb by a chin, it will fignify artificer, an enithet belonging to the fun. These variations, which must have embarraffed the encients, prove it to be the real type of Jesus, as had been already remarked in the time of Tertullian. " Many, fays this writer, " suppose with greater probability that the fun is our God, and they refer us to the religion of the Persians."; Apologet. c. 16.

+ One of the folar periods. See a curious ode to the

Sun, by Matinus Capella, translated by Gebelin.

death, calls to mind the history of the God of the Christians; that is the star of day, of which

they are both of them emblems.

At these words a violent murmur arose on the part of the Christian groupes; but the Mahometans, the Lamas, and the Hundoos having called them to order, the orator thus coucluded his discourse.

"You are not to be told," faid he, " in what manner the rest of this system was formed in the chaos and anarchy of the three first centuries; how a multiplicity of opinions divided the people, all of which were em-braced with equal zeal and retained with equal obstinacy, because alike founded on ancient tradition, they were alike facred. You know how, at the end of the three centuries, government having espoused one of these sects, made it the orthodox religion; that is to fay, the predominant religion, to the exclusion of the rest, which, on account of their inferiority, were denominated herefies; how, and by what means of violence and feduction this religion was propagated, and gained strength, and afterwards became divided and weakened; how, fix centuries after the innovation of Christianity, another system was formed out of its materials and those of the Jews, and a political and theological empire was created by Mahomet at the expence of that of Moses and the vicars of Jesus.

"Now if you take a retrospect of the whole history of the spirit of religion, you

will find, that in its origin it had no other author than the fensations and wants of man: that the idea of God had no other type, no other model, than that of physical powers, material existences, operating good or evil, by impressions of pleasure or pain on sensible beings. You will find that in the formation of every system this spirit of religion pursued the same track, and was uniform in its prociedings; that in all, the dogma never failed to represent, under the name God, the operations of nature, and the passions and prejudices of men; that in all, morality had for its fole end, defire of happiness and aversion to pain; but that the people and the majoriry of legislators, ignorant of the true road that led thereto, invented false, and therefore contrary ideas of virtue and vice, of good and evil; that is, of what renders man happy or miserable. You will find, that in all the means and causes propagation and establishment exhibited the fame fcenes, the fame passions, and the fame events, continual disputes about words, false pretexts for inordinate zeal, for revolutions, for wars, lighted up by the ambition of chiefs, by the chicanery of promulgators, by the credulity of profelytes, by the ignorance of the vulgar, and by the grasping cupidity and the intolerant pride of all. In thort, you will find that the whole history of the spirit of religion is merely that of the fallibility and precertainty of the human mind, which, placed in a world that it does not comprehend is yet in a world that it does not comprehend, is yet. defirous of folving the enigma; and which, the aftonishing spectator of this mysterious and visible prodigy, imagines causes, supposes ends, builds systems; then, finding one defective, abandons it for another not less vicious; hates the error that it has renounced, is ignorant of the new one that it adopts; rejects the truth of which it is in pursuit, invents chimeras of heterogenous and contradictory beings, and, ever dreaming of wisdom and happiness, loses itself in a labyrinth of torments and illusions."

THE END OF ALL RELICIONS THE SAME.

HUS fpake the orator, in the name of those who had made the origin and genealogy of religious ideas their peculiar study.

The theologians of the different fystems now expressed their opinions of this discourse. "It is an impious representation," said some, which aims at nothing less than the subversion of all belief, the introducing insubordination into the minds of men, and annihilating our power and ministry."—"It is a romance," said others, "a tissue of conjectures, sabricated with art, but destitute of soundation."—The moderate and prudent said, "Supposing all this to be true, where is the ruse of revealing these mysteries? Our opini-

ons are doubtless pervaded with errors, but those errors are a necessary curb on the multitude. The world has gone on thus for two thousand years: why should-we now alter its course?"

The murmur of disapprobation, which never fails to arise against every kind of innovation, already began to increase, when a numerous groupe of plebeians and untaught men of every country and nation, without prophets, without doctors, without religious worship, advancing in the fand, attracted the attention of the whole assembly; and one of them, addressing himself to the legislators,

spoke as follows.

" Mediators and umpires of nations! The strange recitals that have been made during the whole of the present debate, we never, till this day, heard of; and our understanding, aftonished and bewildered at such a multitude of doctrines, some of them learned, others abfurd, and all unintelligible, remains in doubt and uncertainty. One reflection however has Aruck us: in reviewing fo many prodigious facts, so many contradictory affertions, we could not avoid asking ourselves, Of what importance to us are all these discussions? Where is the necessity of our knowing what happened five or fix thousand years ago, in countries of which we are ignorant, among men who will ever be unknown to us? True or false, of what importance is it to us to know whether the world has existed its floufand years or twenty thousand; whether it was made of something or of nothing; of it-self, or by an artificer, equally in his turn requiring an author? What! uncertain as we are of what is passing around us, shall we pretend to ascertain what is transacting in the sun, the moon and imaginary spaces? Having forgotten our own infancy shall we pretend to know the infancy of the world? Who can attest what he has never seen? Who can certify the truth of what no one comprehends?

"Beside, what will it avail as to our existence whether we believe or reject these chimeras? Hitherto neither our fathers nor ourselves have had any idea of them, and yet we do not perceive that on that account we have experienced more or less sun, more or less

fubfiltence, more or less good or evil.

"If the knowledge of these things be necessary, how is it that we have lived as happily without it as those whom it has so much disquieted? If it be superstuous, why should we now take upon ourselves the burthen?"— Then addressing himself to the doctors and theologians: How can it be required of us, poor and ignorant as we are, whose every moment is scarcely adequate to the cares of our substitute and the labours of which you reap the prosit; how can it be required of us to be verted in the numerous histories you have related, to read the variety of books which you have quoted, and to learn the different languages in which they are written? If our lives

were protracted to a thousand years, scarcely would it be sufficient for this purpose."

"It is not necessary," faid the doctors, that you should acquire all this science: we

possess it in your stead."

"Meanwhile," replied these children of simplicity, "with all your science, do you agree among yourselves? What then is its utility? Besides, how can you answer for us? If the faith of one man may be the substitute of the faith of many, what need was there that you should believe? Your fathers might believe for you; and that would have been the more reasonable, since they were the eye-witnesses upon whose credit you depend. Lastly, what is this circumstance which you call belief if it has no practical tendency? And what practical tendency can you discover in this question, whether the world be eternal or no?

"To believe wrong respecting it would be

offensive to God," said the doctors.

"How do you know that?" cried the children of fimplicity?

"From our scriptures," replied the doctors.

"We do not understand them," rejoined the simple men.

" We understand them for you," faid the

doctors.

"There lies the difficulty," refumed the funple men. "By what right have you appointed yourselves mediators between God and us?

"By the command of God," faid the doctors.

Give us the proof of that command," faid the simple men.

" It is in our scriptures," said the doctors.

the simple men; nor can we understand how a just God can place you over our heads. Why does our common Father require us to believe the same propositions with a less degree of evidence? He has spoken to you; be it so: he is infallible, he cannot deceive you. But we are spoken to by you; and who will assure us that you are not deceived, or that you are incapable of deceiving? If we are mistaken, how can it consist with the justice of God to condemn us for the neglect of a rule with which we were never acquainted?"

" He has given you the law of nature,"

faid the doctors.

"What is the law of nature?" faid the fimple men. "If this law be fufficient, why does he give us another? If it be infufficient, why did he give us that?

"The judgments of God," replied the doctors, " are mysterious; his justice is not restrained by the rules of human justice."

- "If justice with him and with us," faid the simple men, "mean a different thing, what criterion can we have to judge of his justice? And once more, to what purpose all these laws? What end does he propose by them?"
 - "To render you more happy," replied a doctor, "by rendering you better and more

virtuous. God has manifested himself by so

many oracles and prodigies to teach mankind the proper use of his benefits, and to disfuade them from injuring each other."

"If that be the case," said the simple men, "the studies and reasonings you told us of are unnecessary: we want nothing but to have it clearly made out to us which is the religion that best fulfils the end that all propose to themselves."

pose to themselves."

Instantly, every groupe boasting of the su-perior excellence of its morality, there arose among the partisans of the different systems of worship a new dispute more violent than any preceding one. "Ours," said the Mahometans, "is the purest morality which teaches every virtue ufeful to men and acceptable to God. We profess justice, disinterestedness, refignation, charity, alms-giving, and We torment not the foul with fudevotion. perstitious fears; we live free from alarm, and we die without remorfe."

" And have you the prefumption," replied the Christian priests, "to talk of morality? You, whose chief has practised licentiousness, and preached doctrines that are a feandal to all purity, and the leading principle of whose religion is homicide and war. For the truth of this we appeal to experience. For twelve, centuries past your fanatacism has never ceased to spread desolation and carnage through the nations of the earth: and that Asia, once so flourishing, now languishes in infignificance

and barbarism, is ascribable to your doctrine; to that doctrine, the friend of ignorance, the enemy of all instruction, which, on the one hand consecrating the most absolute despotism in him who commmands, and on the other imposing the most blind and passive obedience on those who are governed, has benumbed all the faculties of man, and plunged nations in a state of brutality.

"How different is the case with our sublime and celestial morality! It is she that drew the earth from its primitive barbarity, from the absurd and cruel superstitions of idolatry, from human sacrifices,* and the orgies of Pagan mystery: it is she that has purified the manners of men, proscribed incest and adultery, polished savage nations, abolished slavery, introduced new and unknown virtues to the world, universal charity, the equality of mankind in the eyes of God, forgiveness and forgetfulness of injuries, extinction of the passions, contempt of worldly greatness, and in short, taught the necessity of a life perfectly holy and spiritual."

"We admire," faid the Mahometans, "the eafe with which you can reconcile the evan-

^{*} Human facrifices. Read the cold declaration of Eusebius (Prap. Evang. lib. 1. p. 11.) who pretends that, fince the coming of Christ, there have neither been wars, nor tyrants, nor cannibals, nor fodomites, nor perfons committing incest, nor savages destroying their parents, &c. When we read these fathers of the church we are associated at their intincerity or infatuation.

gelical charity and meekness of which you fo much boast, with the injuries, and outrages that you are continually exercising towards your neighbour. When you criminate with so little ceremony the morals of the great character revered by us, we have a fair opportunity of retorting upon you in the conduct of him whom you adore: but we distain such advantages, and, confining ourselves to the real object of the question, we maintain that your gospel morality is by no means characterised by the perfection which you ascribe to it. It is not true that it has introduced into the It is not true that it has introduced into the world new and unknown virtues: for example, world new and unknown virtues: for example, the equality of mankind in the eyes of God, and the fraternity and benevolence which are the confequence of this equality, were tenets formerly professed by the sect of Hermetics and Samaneans,* from whom you have your defeent. As to forgiveness of injuries, it had been taught by the Pagans themselves; but in the latitude you give to it, it ceases to be a virtue, and becomes an immorality and a crime. Your boasted precept, to him that strikes thee on thy right cheek turn the other also, is not only contrary to the feelings of man, but a flagrant violation of every principle of justice; it emboldens the wicked by impunity, degrades the virtuous by the servility to which it sub-

^{*} Sect of Samaneans. The equality of mankind in a flate of nature and in the eyes of God was one of the principal tenets of the Samaneans, and they appear to be the only ancients that entertained this opinion.

jects them; delivers up the world to diforder and tyranny, and dissolves the bands of society; fuch is the true spirit of your doctrine. precepts and parables of your gospel also never represent God other than as a despot, acting by no rule of equity, than as a partial father, treating a debauched and prodigal fon with greater favour than his obedient and virtuous children; than as a capricious mafter, giving the fame wages to him who has wrought but one hour, as to those who have borne the burthen and heat of the day, and preferring the last comers to the first. In short, your morality throughout is unfriendly to human intercourse, a code of misanthropy, calculated to give men a disgust for life and society, and attach them to folitude and celibacy.

"With respect to the manner in which you have practised your boasted doctrine, we in our turn appeal to the testimony of sact, and ask: was it your evangelical meekness and forbearance which excited those éndless wars among your sectaries, those attrocious persecutions of what you called heretics, those crusades against the Arians, the Manicheans, and the Protestants; not to mention those which you have committed against us, nor the facrilegious associations still subsisting among you, formed of men who have sworn to perpetuate them?" Was it the charity of your gospel

Bb

^{*} The oath taken by the knights of the Order of Malta, is to kill, or make the Mahometans prisoners, for the glory of God.

that led you to exterminate whole nations in America, and to destroy the empires of Mexico and Peru; that makes you still desolate Africa, the inhabitants of which you sell like cattle, notwithstanding the abolition of slavery that you pretend your religion has effected; that makes you ravage India whose domains you usurp; in short, is it charity that has prompted you for three centuries past to disturb the peaceable inhabitants of three continents, the most prudent of whom, those of Japan and China, have been constrained to banish you from their country that they might escape your chains, and recover their domestic tranquillity?"

Here the Bramins, the Rabbins, the Bonzes, the Chamans, the priests of the Molucca Islands and of the coast of Guinea, overwhelming the Christian doctors with reproaches, cried:

Yes, these men are robbers and hypocrites, preaching simplicity to inveigle considence; humility, the more easy to enslave; poverty, in order to appropriate allriches to themselves; they promise another world, the better to invade this; and, while they preach toleration and charity, they commit to the slames, in the name of God, those who do not worship him exactly as they do.

"Lying priests," retorted the missionaries, "it is you who abuse the credulity of ignorant nations, that you may bend them to your yoke: your ministry is the art of imposture and deception: you have made religion a system of

avarice and cupidity: you feign to have correspondence with spirits, and the oracles they issue are your own wills: you pretend to read the stars, and your desires only are what destiny decrees: you make idols speak, and the Gods are the mere instruments of your passions: you have invented facrisices and libations for the sake of the prosit you would thus derive from the milk of the slocks, and the sless of piety, you devour the offerings made to Gods who cannot eat, and the substance of the people, obtained by industry and toil."

flesh and fat of victims: and, under the cloke of piety, you devour the offerings made to Gods who cannot eat, and the substance of the people, obtained by industry and toil."

"And you," replied the Bramins, the Bonzes, and the Chamans, "fell to the credulous survivor vain prayers for the souls of his dead relatives. With your induspences and absolutions you have arrogated to yourselves the power and functions of God himself; and, making a traffic of his grace, you have put heaven up to auction, and have founded, by your system of expiation, a tariff of crimes that has perverted the consciences of men."*

^{*} Perverted the confeiences of men. As long as it shall be possible to obtain purification from crimes and exemption from punishment by means of money or other stivolous practices; as long as kings and great men shall suppose that building temples or instituting foundations, will absolve them from the guilt of oppression and homicide; as long as individuals shall imagine that they may rob and cheat, provided they observe sast during lent, go to confession, and receive extreme unction, it is impossible there should exist in society any morality or virtue; and it is from a deep conviction of truth, that a modern philoso-

"Add to this," faid the Imans, "that with these men has originated the most insiduous of all wickedness, the absurd and impious obligation of recounting to them the most impenetrable secrets of actions, of thoughts, of velleties (confession); by means of which their insolent curiosity has carried its inquisition even to the sacred sanctuary of the nuptial bed," and the inviolable asylum of the heart."

By thus reproaching each other, the chiefs of the different worthips revealed all the crimes of the ministry, all the hidden vices of their profession and it appeared that the spirit, the system of conduct, the action and manners of priests were among all nations, uniformly the same; that, every where they had formed sceret associations, corporations of individuals enemies to the rest of the society: — that

pher has called the doctrine of expiations la verole des focietes.

* Has carried its inquisition even to the facred fanctuary of the nuptial bed. The Musfulmans, who suppose women to have no souls, are shocked at the idea of confession, and say; How can an honest man think of listening to the recital of the actions or the secret thoughts of a woman? May we not also ask, on the other hand, how

can an honest woman consent to reveal them?

* That every where they had formed foret affociations, enemics to the rest of the society. That we may understand the general seelings of priests respecting the rest of mankind, whom they always call by the name of the people, let us hear one of the doctors of the church. "The people," says Bishop Synnesius, in Calvit. page 315, are desirous of being deceived, we cannot act otherwise respecting them. The case was similar with the ancient priests of Egypt, and for this reason they shut themselves

they had attributed to themselves certain prerogatives and immunities, in order to be exempt from the burthens which fell upon the B b 2

up in their temples, and there composed their mysteries out of the reach of the eye of the people." And forgetting what he has just before said, he adds: "for had the people been in the secret they might have been offended at at the deception played upon them. In the mean time how is it possible to conduct one self otherwise with the people so long as they are the people? For my own part, to mystelf I shall always be a philosopher, but in dealing with the mass of mankind I shall be a priest."

"A little jargon," fays Gregory Nazianzen to St. Icrome (Hieron. ad. Nep.) "is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forestathers and doctors of the church have often said. not what they thought, but what

circumstances and necessity dictated to them."

"We endeavour," fays Sanchoniaton, " to excite almiration by means of the marvellous." (Prop. Evang.

110. 3.

Such was the conduct of all the priests of antiquity, and is still that of the Bramins and Lumas, who are the exact counterpart of the Egyptian priolits. Such was the practice of the Jefuits, who marched with hally firides in the same career. It is useless to point out the whole depravity of fucin a doctrine. In general every affociation which has mystery for its basis, or on an oath of secrecy, is a league of robbers against fociety, a league divided in its very bosom into knaves and dupes; or in other words agents and inftruments. It is thus we ought to judge of those modern clubs, which, under the name of Illuminatills, Martinists, Cagliostronists, Free-motous and Mesmerites, infelt Europe. These societies are the follies and deceptions of the ancient Cabalills, Migicians. Orphics. &c who, fays Plutarch, led into errors of confidetable magnitude, not looly individuals, but kings and notions.

other classes:-that they shared neither the toil of the labourer, nor the perils of the foldier, nor the viciflitudes of the merchant:that they led a life of celibacy to avoid domeftic inconveniences and cares:-that, under the garb of poverty, they found the fecret of becoming rich, and of procuring every enjoyment:-that, under the name of mendicants, they collected imposts more considerable than those paid to princes :- that under the appellation of gifts and offerings, they obtained a certain revenue unaccompanied with trouble or expence:—that upon the pretext of feclusion and devotion, they lived in indolence and licentionsness:—that they had made alms a virtue, that they might fubfift in comfort upon the labour of other men:-that they had invented the ceremonies of worship to attract the reverence of the people, calling themselves the mediators and interpreters of the Gods with the fole view of affuming all his power; and that for this purpose, according to the knowledge or ignorance of those upon whom they had to work, they had made themselves, by turns, astrologers, casters of planets, augurers, magicians,* necromancers,

^{*} They made themselves in turns astrologers, casters of planets, magicians, &c. Ve hat is a magician, in the sense in which people understand the word? a man who by words and gestures pretends to act on supernatural being, and compel them to descend at his call and obey his orders. Such was the conduct of the ancient priests, and such is still that of all priests in idolatrous nations, for which reason we have given them the denomination of magicians.

quacks, courtiers, confessors of princes, always aiming at influence for their own exclusive advantage:-that fometimes they had exalted the prerogative of kings and held their perfons to be facred, to obtain their favour or participate in their power;—that at others they had decried this doftrine and preached the murder of tyrants (referving it to themfelves to specify the tyranny), in order to be revenged of the flights and disobedience they had experienced from them: -- that at all times they had called impiety what proved injurious to their interest; had opposed public instruction, that they might monopolize science; and, in short, had universally found the sefecret of living in tranquillity amidst the anarchy they occasioned; secure, under the defpotism they sanctioned; in indolence, amidst the industry they recommended; and in abun-

And when a Christian priest pretends to make God defeend from heaven, to fix him to a morfel of leaven, and to render, by means of this talifman, fouls pure and in a state of grace, what is all this but a trick of magic? And where is the difference between a Chaman of Tartary who invokes the genii, or an Indian Bramin, who makes his Vichenou descend in a vessel of water to drive away evil spirits? Yes, the identity of the spirit of priests in every age and country is fully established! Every where it is the affumption of an exclusive privilege, the pretended faculty of moving at will the powers of nature; and this affumption is fo direct a violation of the right of equality, that whenever the people shall regain their importance, they will for ever abolith this facrilegious kind of nobility, which has been the type and purent stock of the other species of nobility.

dance, in the very bosom of scarcity; and all this, by carrying on the singular commerce of selling words and gestures to the credulous, who paid for them as for commodities of the greatest value*.

Then the people, seized with sury, were upon the point of tearing to pieces the men who had deceived them; but the legislators, arresting this sally of violence, and addressing the chiefs and doctors, said: "And is it thus, O institutor, of the people, that you have misled and abused them?"

And the terrified priests replied: "O legislators, we are men, and the people are so

^{*} Who paid for them as for commodities of the greatest value. A curious work would be the comparative history of the agnuses of the pope and the passils of the grand Lama. It would be worth while to extend this idea to religious ceremonies in general, and to confront, column by column, the analogous or contrasting points of faith and faperstitious practices in all nations. There is one more species of superstition which it would be equally falutary to cure, blind veneration for the great; and for this purpose it would be alone sufficient to write a minute detail of the private life of kings and princes. No work could be so philosophical as this: and accordingly we have seen what a general outcry was excited among kings and the panders of kings, when the Anecdotes of the Court of Berlin first appeared. What would be the alarm were the public put in possession of the sequel of this work? Were the people fairly acquainted with all the crimes and all the abfurdities of this species of idol, they would no longer be exposed to covet their specious pleasures, of which the plaulible and hollow appearance disturbs their peace and hinders them from enjoying the much more folid happiness of their own condei m.

superstitious! their weakness excited us to

take advantage of it *."

And the kings faid: "O legislators, the people are so servile and so ignorant! they have prostrated themselves before the yoke which we scarcely had the boldness to show to them."

Then the legislators turning towards the people, said to them: "Remember what you have just heard; it contains two important truths. Yes, it is yourselves that cause the evils of which you complain; it is you that encourage tyrants by a base slattery of their power, by an absurd admiration of their pretended beneficence, by converting obedience into servility, and liberty into licentiousness, and receiving every imposition with credulity. Can you think of punishing upon them the errors of your own ignorance and selfishness?"

And the people fmitten with confusion re-

mained in a melancholy filence.

CHAP. XXIV.

SOLUTION OF THE PROBLEM OF CONTRA-

THE legislators then resumed their address."
"O nations!" said they, "we have heard

* Consider in this view the Brabanters.

[†] The inhabitants of Vienna, for example, who harnessed themselves like cattle, and drew the chariot of Leopold.

the discussion of your opinions; and the discord that divides you has suggested to us various reslections, which we beg leave to propose to you as questions which it is necessary that

you should folve.

"Confidering, in the first place, the numerous and contradictory creeds you have adopted, we would ask on what motives your perfuation is founded: Is it from deliberate choice that you have enlisted under the banners of one prophet rather than under those of another? Before you adopted this doctrine in preference to that, did you first compare, did you maturely examine them? Or has not your belief been rather the chance result of birth, and of the empire of education and habit? Are you not born Christians on the banks of the Tiber, Mahometans on those of the Euphrates, Idolaters on the shores of India, in the fame manner as you are born fair in cold and temperate regions, and of a fable complexion under the, African sun? And if your opinions are the effect of your position on the globe, of parentage, of imitation, are such fortuitous circumstances to be regarded as grounds of conviction, and arguments of truth?

"In the second place, when we reslect on the proscriptive spirit and the arbitrary intolerance of your mutual claims, we are terrissed at the consequences that flow from your principles. Nations! who reciprocally doom each other to the thunder-bolts of celestial wrath,

suppose the universal Being, whom you revere, were at this moment to descend from heaven among this crowd of people, and, clothed in all his power, were to fit upon this throne to judge you: suppose him to say—"Mortals! I consent to adopt your own principles of justice into my administration. Of all the different religions you profess a single religion shall now be preferred to the rest; all the others, this vast multitude of standards, of nations, of prophets, shall be condemned to everlasting destruction. Nor is this enough: among the different fects of the chosen religion one only shall experience my favour, and the rest be condemned. I will go farther than this: of this single sect of this one religion, I will reject all the individuals whose conduct has not corresponded to their speculative precepts. O man! few indeed will then be the number of the elect you assign me! Penurious hereafter will be the stream of beneficence which will fucceed to my unbounded mercy! Rare and folitary will be the catalogue of admirers that you henceforth destine to my. greatness, and my glory.

And the legislators rising said: "It is enough; you have pronounced your will. Ye nations, behold the urn in which your names shall be placed; one single name shall be drawn from the multitude: approach and conclude this terrible lottery."—But the people, feized with terror, cried: "No, no; we are brethren and equals, we cannot con-

fent to condemn each other."-Then the legislators having resumed their seats, continued: "O men! who dispute upon so many subjects, lend an attentive ear to a problem we submit to you, and decide it in the exercise of your own judgments."—The people accordingly lent the strictest attention; and the legislators lifting one hand towards heaven, and pointing to the fun, said: " O nations, is the form of this fun which enlightens you triangular or square?"—And they replied with one voice, "It is neither, it is round."

Then taking the golden balance that was upon the altar, "This metal," asked the legislators, "which you handle every day, is a

mass of it heavier than another mass of equal dimensions of brass?-" Yes," the people again unanimously replied; "gold is heavier

than brafs."

The legislators then took the fword. " Is this iron less hard than lead?"-No," said the nations.

" Is fugar fweet and gall bitter?—" Yes."

"Do you love pleasure, and hate pain?" _ "Yes."

" Respecting these objects and a multiplicity of others of a fimilar nature, you have then but one opinion. Now tell us, is there an abyss in the centre of the earth, and are there inhabitants in the moon?"

At this question, a general noise was heard, and every nation gave a different answer.

Some replied in the affirmative, others in the negative; fome faid it was probable, others that it was an idle and ridiculous question, and others that it was a subject worthy of enquiry; in short, there prevailed among them a total disagreement.

After a short interval, the legislators having restored silence: "Nations," said they, "how is this to be accounted for? We proposed to you certain questions, and you were all of one opinion without distinction of race or sect: fair or black, disciples of Mahomet or of Moses, worshippers of Bedou or Jesus, you all gave the same answer. We now propose another question, and you all differ! whence this unanimity in one case and this discordance in the other?"

And the groupe of simple and untaught men replied: "The reason is obvious. Respecting the first questions, we see and feel the objects; we speak of them from sensation: respecting the second, they are above the reach of our senses, and we have no guide

reach of our fentes, and we have conjecture."

"You have folved the problem," faid the legislators; "and the following truth is thus by your own confession established: Whenever objects are present and can be judged of by your senses, you invariably agree in opinion; and you differ in sentiment only when they are absent, and out of your reach.

"From this truth flows another equally clear and deserving of notice. Since you

agree respecting what you with certainty know, it follows, that when you disagree, it is because you do not know, do not understand, are not sure of the object in question: or in other words that you dispute, quarrel and fight among yourselves, for what is uncertain, for that of which you doubt. But is this wise? Is this the part of rational and intelligent beings?

"And is it not evident, that it is not truth for which you contend; that it is not her cause you are jealous of maintaining, but the cause of your own passions and prejudices; that it

of your own passions and prejudices; that it is not the object as it really exists that you wish to verify, but the object as it appears to you; that it is not the evidence of the thing that you are anxious should prevail, but your personal opinion, your mode of seeing and judging? There is a power that you want to exercise, an interest that you want to maintain, a prerogative that you want to assume; in short, the whole is a struggle of vanity. And as every individual, when he compares himself with the other, finds himself to be his equal and sellow he resses has felf to be his equal and fellow, he resists by a similar feeling of right; and from this right which you all deny to each other, and from the inherent consciousness of your equality, spring your disputes, your combats and your intolerance.

"Now, the only way of restoring unanimity is by returning to nature, and taking the order of things which she has established for

your director and guide; and this farther truth will then appear from your uniformity of fentiment.

- "That real objects have in themselves an identical, constant, and invarible mode of existence, and that in your organs exists a sunilar mode of being effected and impressed by them.
- "But at the same time, inasmuch as these organs are liable to the direction of your will, you may receive different impressions and find yourselves under different relations towards the same objects: so that you are with respect to them, as it were a fort of mirror, capable of reslecting them such as they are, and capable of dissiguring and misrepresenting them.
- "As often as you perceive the objects, fuch as they are, your feelings are in accord with the objects, and you agree in opinion; and it is this accord that constitutes truth.

"On the contrary, as often as you differ in opinion, your differtions prove that you do not fee the objects such as they are, but vary them.

Whence it appears, that the cause of your dissentions is not in the objects themfelves, but in your minds, in the manner in which you perceive and judge.

" If therefore we would arrive at uniformity of opinion, we must previously establish certainty, and verify the resemblance which our ideas have to their models. Now this Cannot be obtained, except fo far as the objects of our enquiry can be referred to the testimony and subjected to the examination of our senses. Whatever cannot be brought to this trial is beyond the limits of our understanding; we have neither rule to try it by, nor measure by which to institute a comparison, nor source of demonstration and knowledge concerning it

ledge concerning it.

"Whence it is obvious, that, in order to live in peace and harmony, we must consent not to pronounce upon such subjects, nor to annex to them importance; we must draw a line of demarcation between fuch as can be verified and fuch as cannot, and feparate by an inviolable barrier the world of fantastic beings from the world of realities: that is to fay, all civil effect must be taken away from

theological and religious opinions.

theological and religious opinions.

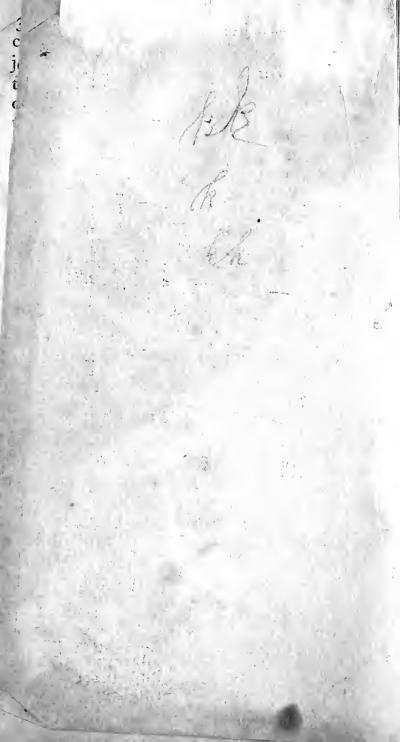
"This, O nations, is the end that a great people, freed from their fetters and prejudices, have proposed to themselves; this is the work in which by their command, and under their, immediate auspices, we were engaged when your kings and your priests came to interrupt our labours. . . . Kings and priests, you may yet a while suspend the solemn publication of the law of nature; but it is no longer in your power to annihilate or to subvert them.

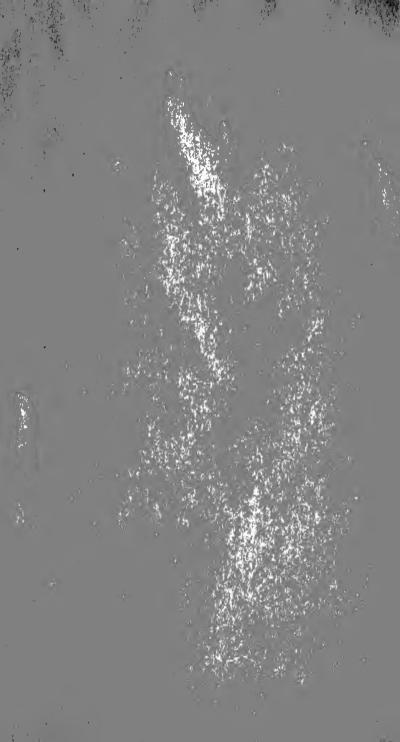
A loud cry was then heard from every quarter of the general assembly of nations; and the whole of the people, unanimously testify-

ing their adherence to the sentiments of the legislators, encouraged them to resume their sacred and sublime undertaking. "Investigate," said they, "the laws which nature, for our direction, has implanted in our breasts, and form from thence an authentic and immutable code. Nor let this code be calculated for one samily, or one nation only, but for the whole without exception. Be the legislators of the human race, as ye are the interpreters of their common nature. Shew us the line that separates the world of chimeras, from that of realities; and teach us, after so many religions of error and delusion, the religion of evidence and truth."

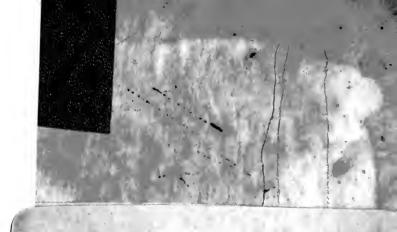
Upon this, the legislators resuming their enquiry into the physical and constituent attributes of man, and the motives and affections which govern him in his individual and social capacity, unfolded in the following terms the law on which Nature herself has founded his felicity.

END OF THE FIRST PART.





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